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CONGREGATIONAL CHURCHES
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MINUTES, ROLL OF DELEGATES, MODERATOR'S ADDRESS, COUNCIL SERMON, REPORTS, STATEMENTS OF MISSION BOARDS, CONSTITUTION AND BY-LAWS, ETC.

EIGHTEENTH REGULAR MEETING

GRAND RAPIDS, MICHIGAN, OCTOBER 21–29, 1919

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Would you know in what direction one section of organized Christianity in America is moving; how virile, influential and purposeful it is in these critical days? Study such an assembling of Congregational forces as have just been mobilized in the city of Grand Rapids, Mich. Never has there been a more representative, enthusiastic and prophetic gathering of accredited messengers of the six thousand Congregational churches from Maine to Florida, from Massachusetts to Hawaii. The nine days' meetings were a window through which one could look into the mind, heart and conscience of the denomination the country over.

—*The Congregationalist and Advance.*

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(Referred to in Minutes as Tercentenary Program Committee. See P. 38.)

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The naming of the Committee on Men's Work and of delegates to the International Council was referred to the Nominating Committee and Executive Committee, who had not completed their work when the Minutes went to press.

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SESSIONS OF THE NATIONAL COUNCIL

Year	Place	Moderator	First Assistant	Second Assistant	Preacher
1865	Boston, Mass.	Hon. W. A. Buckingham	Charles G. Hammond	Rev. J. P. Thompson	Julian M. Sturtevant
....	.....	.....	.....	.....	.....
1871	Oberlin, Ohio	Rev. Wm. T. Budington	Gen. O. O. Howard	Rev. Geo. H. Atkinson	Leonard Bacon
1874	New Haven, Conn.	Hon. L. S. Foster	Rev. G. F. Magoun	Rev. I. E. Dwinell	Richard S. Storrs
1877	Detroit, Mich.	Hon. Wm. B. Washburn	Rev. A. L. Chapin	Hon. C. G. Hammond	Zachary Eddy
1880	St. Louis, Mo.	Rev. Henry M. Dexter	Rev. J. M. Sturtevant, Jr.	Rev. John D. Smith	Samuel E. Herrick
1883	Concord, N. H.	Rev. Arthur Little	Frederick Billings	Rev. Cushing Eells	Fred'k A. Noble
1886	Chicago, Ill.	Hon. Lorrin A. Cooke	Rev. John K. McLean	Rev. Benjamin A. Imes	Prof. Geo. P. Fisher
1889	Worcester, Mass.	Pres. Cyrus Northrup	Ira H. Evans	Rev. Franklin S. Fitch	Israel E. Dwinell
1892	Minneapolis, Minn.	Rev. A. H. Quint	Hon. B. M. Cutcheon	Rev. George C. Rowe	Chas. M. Lamson
1895	Syracuse, N. Y.	Hon. Nelson Dingley	Rev. Chas. O. Brown	Rev. Geo. W. Henderson	F. W. Gunsaulus
1898	Portland, Ore.	Rev. Fred'k A. Noble	Rev. Geo. C. Adams	O. Vincent Coffin	Albert J. Lyman
1901	Portland, Me.	Rev. Amory H. Bradford	William H. Strong	Rev. S. B. L. Penrose	William J. Tucker
1904	Des Moines, Ia.	Rev. Wash'n Gladden	Hon. J. H. Perry	Rev. H. H. Proctor	Alexander McKenzie
1907	Cleveland, Ohio	Hon. Thos. C. MacMillan	Pres. J. G. Merrill	Rev. F. L. Goodspeed	Geo. A. Gordon
1910	Boston, Mass.	Rev. Nehemiah Boynton	Rev. Arthur H. Smith	Pres. Chas. S. Nash	Pres. W. D. Mackenzie
1913	Kansas City, Mo.	Rev. Charles R. Brown	Hon. H. M. Beardsley	Rev. A. C. Garner	C. E. Jefferson
1915	New Haven, Conn.	Hon. Henry M. Beardsley	Rev. Wm. H. Day	Rev. Alfred Lawless	Ozora S. Davis
1917	Columbus, Ohio	Rev. Wm. Horace Day	Rev. Wm. E. Barton	Rev. Harold M. Kingsley	Chas. S. Mills
1919	Grand Rapids, Mich.	Pres. Henry C. King	Rev. R. A. Hume	Rev. W. N. DeBerry	Raymond Calkins

Secretaries: Rev. Alonzo H. Quint, 1871-83; Rev. Henry H. Hazen, 1883-1900; Rev. Asher Anderson, 1900-13; Rev. Hubert C. Herring, 1913—

Treasurers: Charles G. Hammond, 1871-74; Charles Demond, 1874-78; Rev. Henry M. Dexter, 1878-80; Rev. Lavelette Perrin, 1880-89; Rev. Samuel B. Forbes, 1889-1907; Rev. Joel S. Ives, 1907-15; Rev. John J. Walker, 1915-1919; Frank F. Moore, 1919—

MINUTES

The eighteenth meeting of the National Council of the Congregational Churches of the United States convened in Park (First) Congregational Church, Grand Rapids, Michigan, at 3.00 P. M., Tuesday, October 21, 1919, with the retiring Moderator, Rev. William Horace Day of Connecticut, in the chair.

After the singing of a hymn a devotional service was conducted by Rev. C. C. Adams of Vermont.

President Henry Churchill King of Ohio was elected Moderator, Rev. Robert A. Hume of India, First Assistant Moderator, and Rev. W. N. DeBerry of Massachusetts Second Assistant Moderator.

On report of the Nominating Committee the following appointments were made:

Business Committee

Rev. H. R. Miles, Connecticut, *Chairman.*
Judge W. W. Bardwell, Minnesota.
President J. A. Blaisdell, California.
Professor C. M. Clark, Maine.
Rev. C. B. Emerson, Michigan.
Rev. J. B. Gonzales, Texas.
Mr. M. E. Preisch, New York.
Rev. J. P. Sanderson, Illinois.
Mr. W. E. Sweet, Colorado.

Committee on Credentials

Rev. L. L. Taylor, New York, *Chairman.*
Rev. H. C. Herring, Massachusetts.
Rev. L. O. Baird, Washington.
Rev. F. W. Merrick, Massachusetts.
Rev. W. A. Morgan, District of Columbia.

Committee on Greetings

Rev. W. H. Day, Connecticut, *Chairman.*
Rev. C. W. Merriam, Michigan.
Hon. H. M. Beardsley, Missouri.

Assistants to the Secretary (during the meeting of the Council)

Rev. C. H. Smith, Vermont.
Rev. Carl Stackman, Illinois.
Mr. W. E. Lougee, New Hampshire.
Rev. H. H. Dunn, Louisiana.

The Moderator offered prayer and presented the Assistant Moderators to the Council.

Voted: That the provisional docket contained in the printed program be approved as indicating the general order of the Council's business, action in modification of the same, or in fixing specific hours for reports or business, to be taken on recommendation of the Business Committee.

That all speakers presenting reports or conducting devotional services be requested to observe with accuracy the time limit fixed by the Program Committee, or ordered by the Council, and that the Secretary be instructed to arrange that each one be notified of the expiration of the period assigned him.

That the door-keepers be directed to close the doors at 9.05 each morning and admit no one thereafter until the end of the devotional period.

That all persons entitled to be seated in the portion of the house reserved for delegates be requested to assist the door-keepers in the discharge of their duties by wearing in plain view the badges provided.

A resolution regarding the work of the American Bible Society was presented and referred to the Commission on Missions. (P. 25.)

In the absence of the Treasurer his report was presented by the Secretary. (P. 135.)

Report of the Commission on Public Worship was presented by Rev. Charles H. Richards.

Voted: That the Report of the Commission on Public Worship be accepted and that the Commission be discharged on the completion of its work.

Voted: To extend the session fifteen minutes.

Report of the Commission on Organization was presented by Rev. J. P. Sanderson and referred to the Business Committee. (P. 175.)

Hon. H. M. Beardsley presented on behalf of Mr. George H. Himes of Portland, Oregon, a gavel made of several pieces of wood of historic interest, which the Moderator accepted on behalf of the Council.

Wednesday, October 22.

Devotional service at 9.00 A. M. was conducted by Rev. O. E. Maurer of Connecticut.

The Council was called to order by the Moderator at 9.30. The minutes were read and approved.

Report of the Executive Committee was presented by Rev. C. F. Carter of Connecticut. (P. 109.)

Recommendations of the Executive Committee as amended were adopted as follows:

1. That the report of the Treasurer be accepted as printed.
2. That the churches be asked to contribute for the expenses of the National Council office the sum of five cents per capita, based upon gross membership.
3. That the churches be asked to contribute a further sum for the purpose of paying the traveling expenses of delegates to the National Council.
4. That all delegates elected by conferences and associations in states which have paid their full per capita for each year of the biennium be entitled to share in the travel fund thus created.
5. That in any state which has not paid its entire per capita, participation in the fund shall be limited to delegates from associations which have paid in full.
6. That for the next Council the amount available for this purpose be apportioned by the Executive Committee upon a sliding scale which shall as nearly as possible make the net railway cost the same to all delegates whether near or distant,

announcement of the fund available and the plan of its distribution to be made well in advance of the meeting.

7. That at the next meeting of the Council the stipulation concerning participation in the travel fund shall be considered as met by any state which has made or guaranteed full payment on the basis fixed for the year 1921.

8. That the Executive Committee be instructed to submit to the next Council on the basis of the experience of the initial years a plan for the distribution of the sum available for the ensuing biennium.

9. That the resignation of Mr. F. W. Chamberlain from the Executive Committee be regretfully accepted, and that the Nominating Committee be asked to present a name to fill the vacancy.

10. That a direct appeal be made to conferences and associations to increase the number of lay delegates to the Council.

11. That the Executive Committee be authorized to move the office of the National Council to New York when it shall seem expedient to it so to do.

Voted: That Recommendation 3 above be referred to the Executive Committee with power to fix the rate to be asked to cover the traveling expenses of delegates to the next meeting of the National Council. (P. 47.)

Resolution in regard to the League of Nations was presented by Rev. C. F. Carter of Connecticut and referred to the Business Committee, with instructions to print and report back to the Council as speedily as possible. (P. 21.)

The Secretary presented his biennial report. (P. 124.)

A service in memory of Rev. Washington Gladden was conducted by Professor Graham Taylor of Illinois, and the hymn, "O Master, let me walk with thee," was sung.

Rev. A. Penry Evans of England brought greetings to the Council from the English Congregational Union.

Report of the Commission on Missions was presented by Rev. J. T. Stocking of New Jersey. (P. 140.) Mr. Frank Kimball of Illinois presented the section of the report dealing with the question of salaries of ministers and other religious workers. A meeting of laymen of the Council was called to

consider the matter further at 7.30 A. M., Thursday, at the Hotel Pantlind.

Report of the Corporation of the National Council was presented by Rev. W. H. Day of Connecticut. (P. 121.)

Report of the Annuity Fund for Congregational Ministers was presented by Rev. H. F. Swartz of New York. (P. 352.)

Report of the Board of Ministerial Relief was presented by Rev. W. A. Rice of New York. (P. 347.)

On recommendation of the Nominating Committee the following were elected to membership on the Board of Ministerial Relief:

For six years. Mr. H. G. Cordley, New Jersey, Rev. O. E. Maurer, Connecticut, Prof. Williston Walker, Connecticut, Mr. C. C. West, New Jersey, Rev. C. H. Wilson, New Jersey.

Report of the Commission on the Pilgrim Memorial Fund was presented by Rev. C. S. Mills of New Jersey. (P. 266.)

On recommendation of the Business Committee,

Voted: That the Commission on Missions be requested by the Council to hold hearings, in accordance with the precedents regarding similarly important matters in preceding Councils, upon the matters presented in the recommendations submitted by the Commission.

This action is taken with the understanding that the Commission will choose hours for the hearings that will not conflict with the regular program of the Council.

Resolution on the League of Nations was presented by the Business Committee.

Voted: To limit debate upon the question to five minutes for each speaker. By unanimous consent Rev. Doremus Scudder was given as much time as he desired to speak on the subject.

Voted: To extend the session until 6 o'clock.

The following resolutions were adopted:

Resolved: That the National Council of Congregational Churches, now in session at Grand Rapids, Michigan, voices its gratitude to Almighty God for the triumph of right over might and the return of peace.

Resolved: That the Council favors the ratification and adoption of the peace treaty and the covenant of the League of

Nations without amendments and with only such reservations as shall strengthen the moral influence of the United States. While not indifferent to imperfections and anticipating adjustments under the test of actual operation, the Council regards the League as substituting reliance on moral principles effectively organized for dependence on military policy subject to the balance of power. The Council supports the covenant as the only political instrument now available by which the spirit of Jesus Christ may find wider scope in practical application to the affairs of nations. Through this covenant the conscience of mankind registers its determination to renounce aggressive warfare, and the United States assumes responsibility in promoting freedom and justice among the peoples of the earth.

Resolved: That a copy of these resolutions be sent by telegraph to the Committee on Foreign Relations of the United States Senate.

Voted: That a copy of the resolutions be sent also to President Woodrow Wilson.

The following resolution was adopted:

Resolved: That the ministers present be urged to read the resolutions on the League of Nations to their congregations on the first Sunday after their return and to preach upon it, also to have the resolutions printed in the local press and in every way to give the widest publicity to it.

The session adjourned at 5.55 o'clock.

Friday, October 24.

Devotional service at 9.00 A. M. was conducted by Rev. O. E. Maurer of Connecticut.

At 9.30 the business session was called to order with the Moderator in the chair.

Mrs. C. H. Fowler presented the "World Outlook," the organ of the Inter-Church World Movement.

The First Assistant Moderator was called to the chair and presided throughout the session.

The following recommendations of the Commission on Missions were adopted:

1. That the American Church in Paris and its representative, Rev. Stanley Ross Fisher, be cordially commended to the confidence and aid of the Congregationalists of the United States.

2. That the question of sharing in plans inaugurated by the Federal Council for aiding the Protestant Churches of France be referred with power to the Commission.

3. That the general plan of the retirement age for executives of the Council and Mission Boards be approved. (P. 150.)

4. That the National Council of Congregational Churches recognize the service of the American Bible Society as indispensable to its missions, home and foreign.

5. That the request of the American Bible Society to be placed among the official benevolences of the Congregational churches on the apportionment basis be referred with power to the Commission on Missions.

Resolution presented by Prof. Williston Walker of Connecticut was adopted as follows:

Resolved: That the National Council of the Congregational Churches of the United States has received with satisfaction the invitation of the *Ad Interim* Committee of the Inter-Church Conference on Organic Unity that the Congregational Churches be represented in the Council of Churches speedily to be convened by said *Ad Interim* Committee, and accepts the invitation on the terms that the conclusions of the proposed Council shall have no validity as affecting the Congregational Churches till approved and recommended by this Council; furthermore, that the Nominating Committee is directed to report the names of delegates to the proposed Council of Churches, to be elected by this body.

The Commission on Missions announced a hearing at 5.00 P. M. on the question of the relation of the Council to the Inter-Church World Movement.

Report from the Laymen's Breakfast was presented by Mr. Frank Kimball of Illinois, and upon recommendation the following resolutions were adopted:

Be it Resolved: That this assembly of Congregational laymen meeting with the National Council send through the Council office a letter to every church asking it to give im-

mediate attention to the matter of the increase of its pastor's salary and to report through the State Superintendent or State Secretary of its State the exact status of the salary question in that church.

Be it Resolved: That we further recommend the creation and election by the National Council at this time of a commission of nine laymen to be known as the Commission on the Status of the Ministry, who shall take in hand the matter of securing from the churches such increase of salary for their ministers as shall meet the present emergency, urging that such increase shall not be less than 25 per cent in excess of pre-war salaries.

The question of salaries paid to pastors is one that should receive immediate attention of our churches. The cost of living has increased very greatly, while the salaries paid to ministers have for the most part remained stationary. This is to the discredit of our churches and the laymen whose business it is to direct in this matter. Justice and the welfare of the churches demand that such increase of salary shall now be made. At this time very many of our ministers are receiving less than is paid to unskilled labor.

Therefore, be it further Resolved: That such Commission shall consider the framing of a definite program, the purpose of which shall be to prepare conditions for and to bring into the ministry of our Congregational churches in increased number strong, able, forceful young men, who shall make it possible for the churches to meet and satisfy the great demands of the time. Any program so framed by the Commission shall be by them submitted to the Commission on Missions for its consideration and approval and for direction by it as to those things which may be done before the next biennial meeting of the Council.

On recommendation of the Nominating Committee Commission on Evangelism was elected (P. 6).

The minutes were read and approved.

On recommendation of the Business Committee the following resolutions were adopted:

In view of the one hundred years of philanthropic service to all the peoples of Turkey and the large investment of life

and property made by the people of America through the Christian Church, in view of the present crisis threatening not only the continuance of this humanitarian service but the very existence of the people for whom it was established, and in view of the fact that the United States is the only one of the great powers which is in a position to render this service;

Be is therefore Resolved: That it is the earnest conviction of the National Council of the Congregational Churches of the United States assembled in Grand Rapids that action should immediately be taken by the United States to protect the people of Armenia, such as is contemplated in the Williams Resolution now before the Senate.

Be it further Resolved: That copies of this resolution be forwarded to the President of the United States, the Committee on Foreign Relations and the leaders of the Majority and Minority parties in the United States Senate.

Recommendations of the Business Committee were adopted as follows:

1. In view of the availability and value of the program of the Boy Scouts of America for the development of character and training for citizenship in boys, and in view of the special service which it may render to the Church in the religious training of its boyhood, the National Council of the Congregational Churches commends this program to the churches of our order as offering a means of supplementing the work of other educational agencies in training our boys for service; and it further recommends that the Education Society be requested to give guidance to our churches in their effort to utilize the Boy Scout program.

2. That the National Council of Congregational Churches approves of the plan of the American Bible Society in setting apart the last Sunday in November as universal "Bible Sunday" for the purpose of promoting a deeper personal interest in the Word of God; and that all the churches be requested to take part as far as may be practicable in the observance of "Bible Sunday" at or near the Thanksgiving season.

3. That the Council recommends that pastors present the challenge of the Christian ministry to their churches on the Sunday preceding the Day of Prayer for Colleges, and that

the officers of the Education Society be charged to bring this to the attention of the ministers.

4. That in view of the already effective service of some women ministers in our own as well as in other denominations, a committee be appointed to secure information; first, as to the number of women now in the ministry, their standing and efficiency; and second, as to the need of women ministers. And that, in view of the increasing use of lay preaching by our English brethren, this matter of lay preaching be committed to this same committee; and that to this committee be referred all matters dealing with church assistants and germane subjects; this committee to report at the next Council.

Report of the Committee on Greetings was presented. Greetings from the House of Deputies and the House of Bishops of the Protestant Episcopal Church in session at Detroit, Michigan, and replies to the same sent by the Committee were read.

A special business session of the Council was called for 4 P. M. to consider the Report of the Commission on Organization.

Report of the Commission on Comity, Federation and Unity was presented by Rev. Raymond Calkins (P. 255) and the following resolution was adopted:

Resolved: That the National Council of the Congregational Churches of the United States receives with genuine interest the report of the action of the General Convention of the Protestant Episcopal Church, and that a Commission of Fifteen be appointed to confer with a commission of the Episcopal General Convention and to report at the next meeting of the National Council.

Report of the Committee on the International Council was presented by President W. D. Mackenzie (P. 283) and the following recommendations of the Committee were adopted:

1. That the Nominating Committee of the Council be instructed to submit at this meeting the names of 150 delegates to the International Council and that the Committee on the International Council be empowered to fill vacancies in the list chosen.

2. That the Committee on International Council with the concurrence of the Committee in Great Britain be authorized to invite every Congregational Church in the world to send representatives to the Council, such representatives to be properly certified by the appointing churches, to be enrolled as corresponding Members and listed in the printed report.

On motion of Rev. W. H. Day, Rev. W. G. Milarr of Bond Street Church, Toronto, Canada, was made a corresponding member of the Council.

At the special business session of the Council at 4.00 P. M. the following recommendations of the Commission on Organization were adopted:

1. That the Council approve the Constitution for a Local Church as presented in Appendix A as a suggestive form. (P. 190.)

2. That the Council approve the Constitution for the International Council as presented in Appendix C as a suggestive form. (P. 210.)

SATURDAY, OCTOBER 25.

Devotional service at 9.00 A. M. was conducted by Rev. O. E. Maurer of Connecticut.

The Council was called to order at 9.30 by the Moderator.

Supplementary report of the Commission on Missions was presented and given right of way over all other business until completed.

The following recommendations of the Commission on Missions were adopted:

1. That a program be presented to the Council calling for the raising of $50,000,000 as a minimum on a five-year program.

2. That the details of the program and all amendments as suggested in the Commission's report be referred to the Tercentenary Program Commission[1] of twenty-five members named by the Commission on Missions, the same to be the nucleus of a Commission which shall have in charge the formulation and execution of a plan for a great forward move-

[1] To be known hereafter as Commission on Congregational World Movement. (See P. 11).—Editor.

ment along the lines suggested, this committee of twenty-five to be instructed to enlarge its numbers by inviting ten nominations from the National Mission Boards and a nomination from the Board of Directors of each state conference having more than 5,000 members, one additional being named for each additional 25,000 members or major fraction thereof.

3. The projection by this Commission of a comprehensive survey of our denominational fields of labor, showing in detail the specific needs of men and money for the purpose of securing a solid basis for a plan of advance.

4. The formulation by this Commission of a five-year program of effort which shall include all our common undertakings—missionary, educational, social and evangelistic, a central feature of which program shall be a united denominational budget of annual expenditure to be provided by an Every Member Canvass, and which in the aggregate shall call for the raising of a minimum of $50,000,000 divided as the need shall appear.

Ample provision shall be made in the program for development of the educational and spiritual forces of which gifts of money are simply the visible expression. It will also be recognized as fundamental that our local churches shall be aided in every feasible way to secure an equipment, maintain a staff and conduct activities adequate to the demands of our time.

5. In addition to the above the following elements should be included in such program:

(a) A Program of Prayer, with an urgent call to our entire fellowship to unite in specific petition for the ongoing of the Kingdom through this program.

(b) A Program of Christian Work, including (1) evangelism; (2) religious education; (3) church extension; (4) community service; (5) world service through foreign missionary activities.

(c) A Campaign of Enlistment in Christian life work, including (1) the ministry; (2) missionary service; (3) church assistants; (4) miscellaneous religious work.

(d) A Campaign of Stewardship seeking the commitment of Congregational Christians to the principle and practice of the trusteeship of all we are and have.

6. The creation by the Commission of a simple but adequate organization for the execution of the plan together with a method for meeting the costs of such execution. It is the judgment of your Commission that such costs should be a first charge upon the united budget and that they should not exceed two per cent of the total.

7. Close co-operation at all points with the Interchurch World Movement, supplementary features special to our own denomination being provided as needed.

8. The Tercentenary Program Committee above named to be empowered to take all necessary steps for getting the contemplated survey under way and to prepare a plan of action for submission to the full Commission when it is called together.

9. That the Interchurch World Movement be heartily endorsed, that the Mission Boards of the denomination be asked to co-operate with it, and that our Tercentenary Program Commission be instructed to carry forward its task in close relationship to the Movement's plans.

10. That the Council, recognizing that a campaign of such magnitude will require an unusual initial expense, recommends to our Mission Boards that they underwrite the Interchurch World Movement and the plans of promotion adopted by the Commission just appointed up to a total of six per cent of the aggregate budget adopted, the same to be divided as the commission shall decide. It is understood that the portion assigned to the Interchurch World Movement is to be secured by that body from special gifts made to its treasury and that the portion used by the commission for the promotion of its work shall be a first charge pro rata against receipts secured under the plan of campaign proposed.

11. That the Commission on Missions be asked to print the recommendations as amended and adopted.

The following recommendation of the Commission on Missions was referred to the Tercentenary Program Commission:

That $30,000,000 of the proposed fund be raised as a na-

tional denominational budget through national denominational agencies and include amounts which have been raised or shall be raised for the Pilgrim Memorial Fund, for which a total of $8,000,000 is hoped, and enlarged contributions from the churches for the Mission Boards; the remaining $20,000,000 to be raised for our educational institutions as an integral part of the general effort.

On recommendation of the Nominating Committee the following were elected.

Secretary, Rev. Hubert C. Herring.
Treasurer, Mr. Frank F. Moore.

Executive Committee:

For six years. Rev. C. F. Carter, Connecticut.
Mr. A. M. Lyon, Massachusetts.
Rev. R. R. Wicks, Massachusetts.

For four years. Mr. V. A. Wallin, Illinois.

Additional members of the Commission on Evangelism:

Rev. C. E. Jefferson, New York.
Rev. J. E. Park, Massachusetts.

Voted: That three laymen be added to the Commission on Evangelism.

On recommendation of the Nominating Committee the following commissions were elected:

Commission on Social Service (P. 6).
Commission on the Status of the Ministry (P. 7).
Commission on Organization (P. 7).
Commission on Religious and Moral Education (P. 6).
Commission on Temperance (P. 7).
Commission on Ordained Women, Church Assistants and Lay Preachers (P. 7).

Three amendments to the By-Laws of the Council were presented by Hon. J. H. Perry of Connecticut and referred to the Business Committee (P. 32).

The Committee on Greetings reported the receipt of a telegram from the General Convention of the Universalist Church in session in Baltimore, Maryland, to which a reply was sent.

Report of the National Service Commission was presented and accepted as printed (P. 229).

The following resolution was adopted:

Resolved: That the National Service Commission constituted by the National Council of Congregational Churches at its meeting held in Columbus, Ohio, in 1917, be and hereby is discharged from further duties, and that the continuance and completion of any work within the scope of its original constitution be committed to the Social Service Commission; and further

Resolved: That the treasurer of the National Service Commission is hereby instructed to close his accounts on November 1 next, and to turn over the balance of funds in his hands on that date to the treasurer of the Congregational Education Society for the use of the Social Service Commission.

The following resolution presented by Chaplain John T. Axton of New Jersey was adopted:

Whereas: The War Department has announced its determination to commit to its chaplains the entire program of religious work for soldiers, and to cause the immediate withdrawal of the welfare societies from camps, posts and stations, thereby placing great responsibility upon the chaplains and increasing the need for men of exceptional ability; and in view of the limitations in grades, privileges and allowances that have deterred strong men from entering this field of service,

Therefore be it Resolved: By the National Council of Congregational Churches of the United States in session at Grand Rapids, Michigan, October, 1919,

That we most heartily endorse the four propositions agreed upon by the General Committee on Army and Navy Chaplains, and we urge the Congress of the United States to enact legislation that will put these propositions into effect immediately.

These propositions are:

1. Organization. There shall be created a corps in the Army of the United States to be known as the Corps of Chaplains. Said corps shall be administered by a staff of three chaplains fairly representing the religious forces of the country.

2. The chaplains of said corps shall have rank, pay and allowances as follows:

5 per cent with the rank, pay and allowance of colonel.
10 per cent with the rank, pay and allowance of lieutenant colonel.
15 per cent with the rank, pay and allowance of major.
20 per cent with the rank, pay and allowance of captain.
25 per cent with the rank, pay and allowance of first lieutenant.

3. The number of chaplains (including those now holding permanent commissions) in the said corps shall be in the proportion of one for each twelve hundred commissioned officers and enlisted men authorized by law for the permanent military establishment.

4. Appointments. No person shall be commissioned as a chaplain who is over 35 years of age, and all commissions shall be provisional for the term of two years, except that any clergyman who shall have served during the period of the recent emergency as a Chaplain in the Army of the United States shall be eligible for permanent appointment on his army record without regard to the requirement of provisional service and examination respecting mental qualifications.

Resolved: That copies of this resolution be sent to the Secretary of War, the Chairman of the House Committee on Military Affairs, the Chairman of the Senate Committee on Military Affairs, and the Secretary of the General Committee on Army and Navy Chaplains.

Monday, October 27.

Devotional service at 9.00 A. M. was conducted by Rev. E. B. Allen of Illinois.

The council was called to order at 9.30 by the Moderator.

On recommendation of the Business Committee the following amendments to the By-Laws of the Council previously proposed by Hon. J. H. Perry of Connecticut were adopted:

1. By-Law VII, Section 4, Add the words, "No person shall be eligible for successive reappointment on this committee."

2. By-Law VII, Section 5, Add at the end of paragraph (5) the words, "At least two of whom shall be laymen."

3. By-Law IX, Add, "6. At least one-half of the members of every continued commission shall be persons who have not been members of it for the preceding term, and at least one-third of the members of every commission shall be laymen."

The Second Assistant Moderator was called to the chair and presided during the rest of the session.

On recommendation of the Business Committee,

Voted: That the next meeting of the Council be held at Los Angeles, California, in June, 1921.

Report of the Social Service Commission was presented by Rev. A. E. Holt of Massachusetts (P. 216) and on recommendation of the Commission the following Declaration of Principles was adopted:

The military mobilization of the nation through which we have just passed was characterized by a consciousness of common welfare which enlisted the loyalty of all parties, races, groups, and creeds. It took the hyphen out of all racial, industrial, social and ecclesiastical loyalties. Under the stress of a common crisis and a great social passion to which the churches gave a religious sanction our nation was integrated in a unity which compelled the devotion of all its parts.

But military mobilization while easy to obtain is as superficial as the methods which it uses. We find ourselves drifting back into the old jealousies and the old strifes. The strife between our racial groups is still a serious matter and calls for the most serious consideration on the part of our people, but more serious than racial division is the cleavage of our national life due to the striving of our industrial and social groups.

The demand of the hour is for, first, a new national order large enough in its justice to make our nation in every community, rural, city, mining camp and factory, worthy the full loyalty of every man who renders service in it, because it offers to all such men an adequate share and portion in its progress; and second, for such a marshalling of our forces of education in church and college and school as to train every

citizen for the full participation of hand and heart and brain in such a social order of justice.

We recognize that the building of a great social order characterized by justice is not something which can be set up *en masse,* but must be built up community by community, social situation by social situation; and that the obligation to think in terms of social justice thus becomes the obligation of every Christian to seek justice in every community where he has accurate knowledge and control over conditions.

We declare for the sacredness of human beings over against the world of things. All the machinery of civilization, its industries, its laws, its institutions, exist for man and not man for the machinery.

We declare for the absolute necessity of every social unit both individual and group justifying itself on the basis of its ability and will to serve. The crying need of today is for men who see in the common vocation of life man's opportunity and obligation to serve. The community offers to men the opportunity to be ministers, teachers, lawyers, soldiers, surgeons, merchants, manufacturers, publishers, and laboring men. We need nothing short of a moral revolution in the spirit and purpose with which men enter these lines of work. There is not one ethic of service for the teacher and another for the laboring man. There is not one law of service for the minister and another law for the manufacturer. There is not one law of service to the state for the soldier and another for the lawyer. Public service alone justifies the holding of private property or the possession of a license for professional practice.

We declare that the setting up of programs of social justice must be a co-operative task of all groups and parties concerned and that no one group has such a monopoly of a sense of justice as to constitute it the sole arbiter of justice in any social situation and we look with favor on all movements in community, in national, in international and in industrial life which seek the way of justice by calling together all parties concerned for common counsel. In the open parliaments for free discussion we see part of those "things which belong to peace."

We declare that the co-operation of free individuals and free groups will produce a finer social order than can be built up through the establishment of any dictatorship. We recognize that in granting to individuals and to groups a generous amount of freedom there is always a danger that society will break up into social anarchy or degenerate into a dictatorship of the strong. There are those who seek a solution only in a new dictatorship of the many, but no community is large enough to contain a dictatorship. True community life resents the dictatorship of church, of capital, of hereditary class, of military power or of the proletariat. A community that accepts the dictatorship of any one class has forfeited the right to the loyalty of all other classes. We believe that a free community served by free individuals and by free groups in a brotherly spirit of co-operation can offer to every man a larger share and portion than any other kind of social order which the world knows.

We declare for an extended application of the great summary of the law of social justice given us by Jesus, "Whatsoever ye would that men should do unto you, even so do ye unto them," which being further interpreted means we shall not be contented until those values which we demand for ourselves as privileges become the possession of every man inside the limits of our social order.

We demand for ourselves an adequate home life; even so must we extend the privilege unto others.

We demand for ourselves a living wage and conditions conducive to health and morality; even so must we extend these conditions until they exist for the masses of the people.

We demand for ourselves an adequate economic opportunity; even so must we work for a social order in which there will be none without opportunity to work and in which it will be impossible for idlers to live in luxury and for workers to live in poverty.

We demand for ourselves a square deal in industry; even so will we seek to abolish all special economic privileges which enable some to live at the expense of others.

We demand for ourselves the right to determine the conditions under which we labor; even so must we extend this privi-

lege of self-determination and representation in industry to others.

We demand for ourselves opportunities for wholesome recreation; even so would we see that the opportunity for wholesome play is extended to the limits of the community.

We demand for ourselves public safety in person; even so we would uphold the sacredness of all machinery of public law and will not allow it to be manipulated in the interest of any private group, and we will fight mob lawlessness to the extent of our ability.

We demand for ourselves safety in name and reputation; even so we will fight the promotion of race prejudice and every means by which men rob our neighbor of his good name.

We demand for ourselves the chance for education and the opportunity for culture; even so would we place this privilege at the disposal of all the people.

We demand for ourselves freedom of conscience and freedom of worship; even so will we maintain that right for others in the face of private and public intolerance and we would reinstate the right of free speech in American life.

Whatsoever of these major satisfactions of life we would for ourselves, these we must demand for our fellowmen who share our social order with us.

With that ardor with which we pray, "Our Father who art in Heaven, hallowed be thy name," we would dedicate ourselves to so work and teach and preach, that the world in which we seek our daily bread may be so ordered by the principles of justice and fair dealing that every dweller in country side and city, in mining camp and factory town, may see in the community in which he dwells an object worthy of his whole hearted devotion, because it offers him a fair share in those abiding satisfactions of life which are the just reward of the fraternity of those who serve.

Resolutions regarding the industrial situation presented by Rev. E. G. Guthrie of Massachusetts were referred to the Business Committee with instructions to print and report at a special session at 5.00 P. M.

Resolutions regarding the Negro Question were introduced by Mr. T. C. MacMillan of Illinois, which with amendments offered by Rev. H. H. Proctor of Georgia were adopted and referred to the Committee on Declarations for revision and condensation (P. 40).

On recommendation of the Business Committee

Voted: That a Committee of five members on Declarations of the Council be appointed.

Resolutions were presented by Rev. F. W. Merrick of Massachusetts regarding the attitude of President Wilson and of Governor Coolidge of Massachusetts in the present industrial crisis which were referred to the Commission on Declarations.

On recommendation of the Committee on Nominations the following Committee on Declarations was elected:

Rev. Ernest Bourner Allen, Illinois, *Chairman.*
Rev. F. W. Merrick, Massachusetts.
Mr. W. E. Sweet, Colorado.
Mr. M. E. Preisch, New York.
Rev. H. L. Bailey, Massachusetts.

Resolution approved by the Business Committee was presented by the Nominating Committee and adopted as follows:

Resolved, That for purposes of nomination for positions on commissions and committees and for other positions connected with the Council, "ministers" shall be deemed to be those who have been ordained, and "laymen" those who have not been ordained.

Recommendations of the Social Service Commission were adopted as follows:

Inasmuch as the social and industrial conditions of the country constitute a most imperative problem before us; and inasmuch as a far reaching program of education is necessary among the ministers and laymen of our churches; it is recommended

That the National Council guarantee a financial support for its Social Service Commission for the work of conference and propaganda.

That four meetings a year be held, and that if possible the findings of the conferences be published.

That an appropriation of not less than $2,000 a year is needed to do this work.

TUESDAY, OCTOBER 28.

Devotional service at 9.00 A. M. was conducted by Rev. E. B. Allen of Illinois.

At 9.30 the Council was called to order by the Moderator.

On recommendation of the Business Committee the following telegram was ordered sent:

To the United States Senate:

The National Council of the Congregational Churches of the United States in session at Grand Rapids, Michigan, requests your honorable body to pass promptly the "Code for Enforcement of National Prohibition" over the President's veto.

(Signed) H. C. KING, *Moderator*
H. C. HERRING, Secretary

Report of the Commission on Evangelism was presented by President O. S. Davis of Illinois (P. 166).

The greetings of the Council with a basket of chrysanthemums were presented to Rev. Mark Williams for fifty-three years a missionary in China, it being his eighty-fifth birthday.

Voted: That the Council has welcomed with cordial appreciation the friendly and fraternal greeting of the official representatives of the Free Church Council of England and Wales, presenting the desirability of wide-spread celebration of the sailing of the Pilgrims by the people of Pilgrim principles on both sides of the Atlantic.

Voted: That the question of provision for suitable co-operation in the celebration in Great Britain of the sailing of the Mayflower, to be held in 1920, be referred to the Executive Committee of the National Council with power.

A telegram was received asking the prayers of the Council for Rev. George Clark, a delegate from Connecticut, who was stricken with illness on his way home from the Council, and prayer was offered by Rev. H. C. Herring.

On recommendation of the Commission on Missions the new Tercentenary Program Commission was elected (P. 11).

In reply to communications received, greetings were sent to the Hawaiian Evangelical Association, Mr. George H. Himes, Curator of the Oregon Historical Society, the Toronto District Congregational Association and the National Council of Japan.

On recommendation of the Nominating Committee members of the Corporation of the National Council to serve for six years were elected (P. 12).

The Pilgrim Memorial Fund Commission of One Hundred were reelected with the addition of the following names:

Hon. S. E. Baldwin, Connecticut.
Rev. George A. Gordon, Massachusetts.
Mr. F. B. Lovejoy, New Jersey.

The following representatives on the Executive Committee of the Federal Council were elected:

Rev. H. C. Herring, New York.
Rev. R. W. McLaughlin, New York.
Mr. N. M. Little, District of Columbia.

Alternates

Rev. Horace Holton, Massachusetts.
Mr. R. A. Dorman, New York.
Rev. H. A. Atkinson, New York.

On recommendation of the Nominating Committee authority was given to the Commission on Missions to add three members to the Tercentenary Program Commission.

Authority was given to the Commission on Missions to appoint the Congregational representatives in the Interchurch World Movement.

Authority was given to the Executive Committee to appoint delegates to the Plymouth Tercentenary celebration in England.

The industrial resolutions presented at a previous session were called up, all previous motions and amendments were withdrawn, a substitute resolution was presented and referred back to the Business Committee with instructions to print and report at 5.00 P. M.

A resolution in regard to the temperance question presented by Rev. H. H. Russell was referred to the Business Committee to be printed and reported at 5.00 P. M.

The Committee on Declarations presented the resolution on the Negro question in condensed form and it was adopted as follows:

In view of the widespread lawlessness which has found particularly vicious expression in trampling upon the rights of black men and women, the National Council of Congregational Churches of the United States reaffirming the historic attitude of our churches, again voices its disapproval of mob law and racial hatred.

We demand for the negro equal rights before the law and the complete citizenship guaranteed by the constitution. We believe he is entitled to equal service at equal cost and to equal educational opportunity with white men. We urge our churches to give attention to the acute problems confronting the negro in the North in relation to housing, industrial freedom and social justice. We commend our negro brothers and sisters for their Christian patience and sacrificial service in these great and trying days.

We specifically commend the Congregational mayor of Omaha, Mr. E. P. Smith, for his heroic stand in protecting a negro from mob trial. We also recommend to Congress the passage of a law making lynching a national offense.

On recommendation of the Business Committee the following resolutions were adopted:

Resolved: That this Council wishes to commend the clear thinking and courageous purpose of President Wilson in relation to the threatened coal strike, Governor Coolidge of Massachusetts in his attitude toward the police strike in Boston, and all executive officials who today are standing for the maintenance of order and constituted authority.

Resolved: That the National Congregational Council in session at Grand Rapids, Michigan, recognizes the importance of the President's message upon the threatened coal strike and pledges its influence in support of his purpose to enforce the law and to protect the interests of all the people.

Resolved: That we deprecate the spirit of intolerance and injustice which at times finds expression in our country against those with whom we were recently at war. While not abating one whit our conviction concerning the great

patriotic aims of the war, we nevertheless pledge ourselves to the promotion among all our people of the principles of Christian brotherhood and good will to the end that peace and harmony may prevail among the racial elements of our cosmopolitan population and that internal discord and acts of injustice may be dispelled.

Resolved: That the National Council of Congregational Churches at Grand Rapids recognizes the work of the Lord's Day League in the enactment of proper Sunday laws in the several states, and renews its approval of the Lord's Day Alliance. We request our people to co-operate with it to secure and enforce the six day working week and to promote observance of the moral and religious ends of Sunday.

Voted: That all resolutions adopted by the Council be printed for distribution on Wednesday.

On recommendation of the Social Service Commission the following resolutions were adopted:

Whereas: The breaking up of an alarmingly large number of American homes is indicated by the fact that America leads the Christian Nations of the world in the ratio of divorce to marriage;

Be It Resolved: That the Council urges ministers so to work and teach that membership in the Christian Church shall be a guarantee of conscientiousness and intelligence about the duties of home life.

Be It further Resolved: That we urge upon our ministers increased care in the scrutiny of the records of divorced people seeking remarriage.

Be It further Resolved: That we urge an amendment to our Federal Constitution that will give Congress power to legislate on all questions of marriage and divorce.

Report of the Committee on Credentials was presented by Rev. L. L. Taylor of New York as follows:

The Committee on Credentials would respectfully report the enrollment of 572 delegates, and takes pleasure in commending the arrangements made by the Secretary's office for this task, and carried through with unfailing diligence and patience by Miss Nichols.

In view of the multiplying responsibilities of the Council

and the growing complexity of its work, the importance of having regular and thoroughly understood methods, not only for enrollment, but for the choice and accrediting of delegates is apparent. It is clearly the purpose of the constitution that the Council should not be thought of as in any sense or to any degree a mass convention, but that it should have a continuing or overlapping membership of regularly chosen delegates. The by-law (XX) which provides for the filling of vacancies was manifestly intended to cover emergencies, and not to make the filling out of delegations at the Council so easy as to discourage an earnest effort on the part of associations and conferences to send their full quotas of duly elected and accredited delegates. The establishment of the Traveling Expense Fund is another reason for attempting and encouraging all along the line a more careful and thorough procedure in the selection and accrediting of delegates in advance, and for recognizing the right of alternate delegates to be informed in good season of inability on the part of primary delegates to attend the Council.

The Committee recommends that in perfecting the roll of this Council and in arranging for the enrollment of the next, the Secretary and those associated with him be asked carefully to consider what should be done with or without amending the by-laws, to improve our administrative methods at this important point.

It is also recommended that in preparing for the next meeting of the Council the Secretary be authorized to request that certificates of substitution under by-law XX shall not be presented till the afternoon of the second day of the meeting.

The Commision on Organization presented the following recommendations, which were adopted:

1. That the question of approving the Constitution for a District Association as presented in Appendix B as a suggestive form be referred to the New Committee on Organization for further study.

2. That Article XI, section 1, of the By-Laws of the National Council which defines the membership of the Commission on Missions be so amended that it shall read as follows:

On nomination by the standing committee on nominations the National Council shall elect fourteen persons; and shall elect one person on nomination of each of the following Societies or groups of Societies: The American Board of Commissioners for Foreign Missions, the whole body of Woman's Boards of Foreign Missions, the Church Extension Board (comprising the Congregational Home Missionary Society, the Congregational Church Building Society, and the Congregational Sunday School Extension Society), the Woman's Home Missionary Federation, the American Missionary Association, the Congregational Education Society (comprising the Educational and Publishing interests) and the Board of Ministerial Relief; and shall also elect four persons nominated by the nominating committee from the names suggested by the representatives of the Extension Societies at their midwinter session to represent the State organizations; who, together with the Secretary of the National Council ex-officio, shall constitute a Commission on Missions.

3. That, in harmony with the provision of the 2nd recommendation, the Executive Committee be requested to submit to each State Conference the proposal that by formal vote it signify its desire to conduct the portion of its activities which bears on missions as a part of the entire denominational missionary structure in which the Commission on Missions shall be recognized as a co-ordinating agency.

4. That there be general recognition by the State Conferences of the leadership of the educational specialists of the Congregational Education Society as a co-operative agency promotive of their state educational program; and also that there be a more adequate distribution of the areas of service of these specialists through mutual conference with all concerned, such conference to be initiated by the Education Society.

5. That the Education Society provide a uniform course of study for such ministerial candidates as have been unable to avail themselves of the advantages of collegiate and seminary training, the course to cover a period of three years, and that it be tendered to the State Conferences and through them to the Local Associations as a suggestive course.

6. That initiative be taken by the Board of Ministerial Relief of the National Council looking to the largest possible unification of the national and state service, reserving to the states advisory functions in the approval of applications for such relief.

7. That the proposed amendments to the Constitution of the Council referred to this Commission for consideration and considered in the body of this report, providing for enlargement of ex-officio membership of the Council by including in such membership the President or Acting President of each of the Societies, Boards and Associations mentioned in Article X of the By-Laws, and also Presidents of Theological Seminaries, be not approved.

8. That the National Service Commission be discontinued and its function be assumed by the Social Service Commission whose membership and that of the Commission on Evangelism be increased to fifteen, and that there be continued Commissions on Religious and Moral Education; on Comity, Federation, and Unity; on Temperance; and on Organization, to consist of seven members each.

9. That the Council approve the form of bill presented in Appendix D as a suggestive guide to State Conferences seeking legislative enactment for the conservation of property interests.

10. That the Executive Committee be instructed to make further careful study of the problem of pastoral supply and of the wisdom and expediency of instituting Bureaus of Pastoral Supply for the entire country.

11. (a) That the churches in any community be urged to combine in the study, planning and organization which are needed if they are to achieve their task, which is the Christianizing of the community.

(b) That in the overchurched and the unchurched village, town or city suburb, where sectarian competition is an evident or an imminent catastrophe, all Christians of every name be urged in the spirit of their common Master to unite in a community church, choosing the name and the single denominational connection which will most surely conserve the faith

and heritage of the largest number and most adequately serve the whole community.

(c) That for the promotion of such community churches our denomination through state conferences, national and state missionary societies, proffer utmost cooperation with other denominations, including the waiving of property rights and the surrendering of preaching circuits on the basis of a reciprocal exchange of fields, believing that losses suffered by each denomination in certain areas will be offset by the gains made in other areas and particularly by the total progress of the wide Kingdom.

(d) That our Commission on Missions be specifically designated to invite the co-operation of other denominations in formulating and adopting a program of interdenominational comity embodying these ideals and sending forth a common propaganda for community church organization throughout the nation in harmony with the noble achievements already made on the foreign field.

The Commission on Organization gave notice of a proposed amendment to the By-Laws of the Council.

The Business Committee recommended and the Council adopted the following statement on the industrial situation:

The National Council of the Congregational Churches of the United States, recognizing that the present industrial situation in our country has come to a deadlock, fraught with danger to all the interests we hold in common, desires to put on record the following resolutions:

1. That no solution can be obtained apart from the application of unbiased justice by and to all classes, and a spirit of service in fact as well as in name.

2. That it recognizes that the heart of the struggle of Labor is not for higher wages and shorter hours alone, but has as its objective the attainment of a new status which must not only be conceded to it but universally acknowledge if industrial democracy is to be established.

3. That it recognizes that the principle of organized representation of the interests of labor is the just counterpart of the corporate interests of Capital.

4. That while we recognize the right of the individual wage earner to contract with his employer if he so prefers, we believe that the general interest of the wage earners is best promoted by collective bargaining.

5. That, specifically, we acknowledge the right of wage earners to organize without discrimination, to bargain collectively, to be represented by representatives of their own choosing in negotiations and adjustments with employers in respect to wages, hours of labor and relations and conditions of employment.

6. That the Council recognizes that there are three methods of collective bargaining; first, by the Craft Union method in which the workers are organized in great national organizations like the American Federation of Labor; second, by the organization of the employees by industries, like the plan of the International Harvester Company; third, by the group method in which the great body of unorganized workers express themselves collectively. The Council recognizes and holds that Capital should recognize in all three the expression of labor's solidarity, and its right to determine by which method it will work out its relation to Capital.

7. That Labor on the basis of these conceded rights must, by a process of self-discipline, address itself to the acceptance of larger obligations and responsibilities for carrying through to successful issue the processes of industry, particularly insisting on the imperative obligation to fulfill contracts and to obey the laws of the land.

8. That the industrial democracy toward which we are striving requires on the part of all the classes involved and on the part of the general public, unflinching insistence upon freedom of speech and assembly—so long as the use of this freedom is without disloyalty to the republic—openness of mind, a stern self-discipline resulting in a church, a government, and an industrial order that shall in very truth serve the common good of all.

9. The rights of the public are a paramount consideration in all disputes between Capital and Labor and neither Capital nor Labor should permanently sacrifice these for any selfish ends.

10. The Council believes that the recognition of the right to self determination on the part of Labor and Capital is preliminary to, and useless without, an effective co-operation in common duties which will reveal that industry is, in its essential nature, a public service to which these parties contribute. And the Council earnestly recommends further and frequent industrial conferences whose ultimate aim shall be to establish the community of all classes in the common enterprise of industry, as it gratefully commends all men representing Capital or Labor or the public, who, by their attitude and efforts, are seeking to establish that co-operative commonwealth which is an essential part of the Kingdom of God.

On recommendation of the Business Committee the following resolution was adopted:

Resolved, That this Council appoint a commission of five members to investigate the present condition and prospects of the schools responsible for the training of our ministers; more particularly the geographical relations of the schools; their financial condition; the per capita cost of their graduates for the past decade; their educational policies as regards both one another and other institutions furnishing recruits for pastoral and missionary service; and the relations of the schools to the national budgets proposed in the plan to raise $50,000,000.

Wednesday, October 29.

Devotional service at 9.00 A. M. was conducted by Rev. E. B. Allen of Illinois.

At 9.30 the Council was called to order by the Moderator.

The Executive Committee reported that on the basis of a careful estimate of the sum required for the railway fare of delegates to the National Council under existing conditions, it had fixed the per capita contribution to be asked for this purpose at one cent for each year of the coming biennium.

On recommendation of the Business Committee,

Voted: That the Council expresses to the Park Congregational Church of Grand Rapids its heartfelt gratitude that through their invitation we have enjoyed the generous hospitality of the homes of their beautiful and progressive city.

For the thoughtfulness and the gracious word of welcome of its pastor, Rev. C. W. Merriam, for the large and painstaking attention to all details of facilities for the comfort, convenience and conduct of the Council in the promotion of its business and its fellowship, for the favors shown by the press, for the co-operative service rendered by the other churches of the city, we express our sincerest gratitude.

Voted: That the cordial thanks of the Council be extended to the Temple Tours and to Rev. G. T. McCollum for their services in connection with transportation matters at the present meeting.

On recommendation of the Business Committee the By-Laws of the Council were amended as proposed by the Commission on Organization as follows.

By-Law VI. Amend so that it shall read, "The terms of office of the Secretary, Treasurer, and of any other officers not otherwise provided for shall begin January 1 following the meeting at which they are chosen and continue for two years and until their successors are chosen and qualified.

Resolutions presented by Rev. Frank Dyer of Washington were adopted as follows:

Resolved: That the National Council rejoices in the great company of young men identified with and active in our churches throughout the nation and in the promise of men showing leadership.

Resolved: That the Council also recognizes the urgent need in this post-war period of new effort on the part of all our churches, associations, conferences and national organizations, to call young men to Christian life and Christian service and a fuller participation in the spiritual obligations which belong to us as a people.

Resolved: That a commission of fifteen on Men's Work be appointed, with power to add to their number, a majority of whom shall have served in our army.

The following named persons were added to the Tercentenary Program Commission:

Rev. H. H. Proctor, Georgia.
Mrs. L. O. Lee, Illinois.
Rev. F. G. Ward, Illinois.

Voted: That the Tercentenary Program Commission be given power to add to its number five members at large, it being understood that these shall be named from districts not otherwise represented.

On recommendation of the Commission on Missions,

Voted: That the National Council of Congregational Churches, in session at Grand Rapids, Michigan, October 21-29, 1919, most heartily endorses the work which our New England Congregational Churches have maintained for many years for seamen through the Boston Seaman's Friend Society, and urges the churches of our order so to increase their gifts to this sole Congregational agency for merchant sailors and Navy men as to enable the Society adequately to meet the increased moral and financial responsibilities which the war has brought, and also to make it possible to extend the Society's effort to other needy points.

On recommendation of the Business Committee,

Resolved: That this Council rejoices that under the favor of God the Anti-Saloon League of America, backed by the churches and the allied temperance organizations, has led to success the conflict for national prohibition, and we hereby approve the formation of the World League against alcoholism. We recommend that our churches co-operate in this missionary plan to extend the blessings of prohibition to the other nations of the world.

The Moderator nominated the following members of the Nominating Committee to serve for four years and they were elected:

Rev. E. D. Eaton, District of Columbia.
President J. A. Blaisdell, California.
Rev. F. W. Merrick, Massachusetts.
Mr. Frank Kimball, Illinois.

On recommendation of the Nominating Committee the following were elected:

Members of the Commission on Missions (P. 5).

Commission to Confer with a Commission of the Protestant Episcopal General Convention (P. 7).

Commission on Theological Seminaries (P. 8).

Members of the Quadrennial Meeting of the Federal Council of the Churches of Christ in America (P. 8).

Delegates to the Interchurch Conference on Organic Unity (P. 9).

Commission on Comity, Federation, and Unity (P. 7).

Voted: That the naming of the Committee of Fifteen on Men's Work be referred to the incoming Nominating Committee in connection with the Executive Committee.

Voted: That the completion of the list of delegates to the International Congregational Council be referred to the incoming Nominating Committee in connection with the Executive Committee.

Memorials from the Ministers' Meeting at Chicago and from the Rockford (Illinois) Association concerning the burial of the dead were referred to the Business Committee, which recommended that they be referred to the Social Service Commission for consideration and action.

Report of the Commission on Temperance was presented by Rev. F. G. Smith of Nebraska (P. 259).

Voted: That the Executive Committee be authorized to review and complete the Minutes.

CARL STACKMAN,
Scribe.

HENRY CHURCHILL KING, *Moderator,*
HUBERT C. HERRING, *Secretary.*

MEMBERS OF THE COUNCIL

Rev. Hubert C. Herring, *Secretary.*

Rev. John J. Walker, *Treasurer* (absent).

DELEGATES

BY CONFERENCES AND ASSOCIATIONS

(*Numerals in parentheses indicate the number of delegates to which the electing body is entitled. Superior numerals following names indicate expiration of term.*)

Alabama

Congregational Association (1), Pres. F. A. Sumner [1923].

District Associations:

First (1), Rev. J. P. O'Brien [1923].
Second (1), Rev. J. C. Olden [1923].
Third (1), Rev. H. M. Kingsley [1921].

General Congregational Conference (1).

District Associations:

Bear Creek (1), Rev. C. P. Lunsford [1921] (absent).
Clanton (1), Rev. James M. Graham [1921] (absent).
Christiana (1).
Echo (1), Rev. E. W. Butler [1921] (absent).
Fairhope (1), Miss Helen C. Jenkins [1923].
Tallapoosa (1), Rev. Charles T. Rogers [1921].
Tallassee (1).
Troy-Rose Hill (1).

Arizona

Congregational Conference (2), Mr. J. L. Felton [1921] (absent); Mr. J. W. Estill [1921] (absent).

California

Northern Congregational Conference (2), Rev. H. H. Kelsey [1921]; Rev. S. C. Patterson [1923].

District Associations:

Bay (4), Miss Henrietta Brewer [1921]; Rev. John Kimball [1921]; Rev. C. P. Martin [1921] (absent); Rev. C. D. Milliken [1923] (Sub. Rev. Chas. Leon Mears).

Central (1), Rev. J. J. Kelly [1921] (absent).

German (1), Rev. Cornelius Richert [1921] (absent).

Humboldt (1).

Sacramento Valley (1), Rev. Harvey V. Miller [1923].

San Joaquin Valley (1), Rev. Thomas T. Giffen [1921].

Santa Clara (1), Rev. Bryant C. Preston [1921] (Sub. Rev. W. Willard).

Sonoma (1).

Upper Bay (1), Rev. Arthur B. Roberts [1921] (Sub. Rev. H. A. Shearer).

Southern Congregational Conference (2), Pres. James A. Blaisdell [1921]; Rev. Carl S. Patton [1923].

District Associations:

Kern (1), Rev. Edgar R. Fuller [1923].

Los Angeles (6), Miss Sarah E. Bundy [1921]; Mr. A. J. Crookshank [1923]; Rev. Ernest E. Day [1923]; Rev. George F. Kenngott [1923] (Sub. Mrs. T. B. Hicks); Mr. Dell A. Schweitzer [1921]; Mr. Fred M. Wilcox [1921] (Sub. Mrs. H. L. Hoyt).

San Bernardino (2), Rev. George Laughton [1923]; Rev. John B. Toomay [1923].

San Diego (2), Mr. George W. Marston [1923] (Sub. Rev. George R. Lockwood); Rev. Willard B. Thorp [1921] (Sub. Rev. W. H. Hannaford).

Colorado

Congregational Conference (1), Rev. Monroe Markley [1923].

District Associations:

Arkansas Valley (2), Rev. Frank W. Hullinger [1921]; Rev. J. Arthur Jeffers [1923] (Sub. Mrs. Josephine Gile.)

Denver (4), Rev. Ralph V. Hinkle [1921] (Sub. Rev. Isaac Cassel); Rev. W. S. Rudolph [1923]; Mr. William E. Sweet [1923]; Rev. John Van Dermeulen [1921] (Sub. Rev. James F. Walker).

Eastern (1), Rev. Adna W. Moore [1921] (Sub. Mr. Wm. E. Dudley).

German (3), Rev. John Hoelzer [1921] (absent).

Northwestern (1), Rev. Wm. J. Minchin [1921].

Western (2), Rev. Henry M. McDowell [1921]; Rev. J. M. Trompen [1921].

Connecticut

General Conference (7), Rev. Charles F. Carter [1921]; Rev. William F. English [1923] (Sub. Rev. Orville A. Petty); Prof. A. L. Gillette [1923]; Rev. Oscar E. Maurer [1921]; Hon. John H. Perry [1923]; Mr. John G. Talcott [1921]; Prof. Luther A. Weigle [1923].

District Associations:

Central (1), Rev. George L. Clark [1921].

Fairfield County (5), Rev. Gerald H. Beard [1921]; Rev. Herbert S. Brown [1923]; Rev. John Maurice Deyo [1921]; Rev. Watson L. Phillips [1923]; Rev. Alfred G. Walton [1923].

Farmington Valley (2), Rev. Spencer E. Evans [1921]; Hon. Alexander T. Pattison [1923].

Hartford (2), Mr. George A. Conant [1923]; Rev. Thomas M. Hodgdon [1921].

Hartford East (1), Rev. Charles E. Hesselgrave [1921].

Litchfield Northeast (1), Rev. S. T. Clifton [1923].

Litchfield Northwest (1), Rev. John Barstow [1923].

Litchfield South (2), Rev. Luther G. Coburn [1923]; Rev. J. L. R. Wyckoff [1921].

Middlesex (3), Mr. Edward W. Hazen [1923], Rev. E. E. Lewis [1921]; Rev. William F. White [1923].

Naugatuck Valley (2), Rev. Grove F. Ekins [1921]; Mr. E. C. Root [1923].

New Haven East (1), Rev. Theodore B. Lathrop [1923].

New Haven West (3), Rev. Roy M. Houghton [1921]; Rev. Harry R. Miles [1923]; Mr. C. E. P. Sanford [1923].

New London (3), Rev. J. Romeyn Danforth [1923]; Rev. Oren D. Fisher [1921]; Hon. Edwin W. Higgins [1923].

Tolland (2), Rev. John W. Ballantine [1921] (Sub. Rev. Robert A. Hume); ——— (Sub. Rev. Arthur B. Patten).

Windham (3), ——— (Sub. Mr. Charles D. Sherman); Mr. H. C. Lathrop [1921] (Sub. Rev. Harris E. Starr); Rev. W. B. Williams [1923].

Florida

General Congregational Conference (1), ——— (Sub. Rev. Chas. H. Pettibone).

District Associations:

East Coast (1) ——— (Sub. Rev. H. G. Fithian).
South (1), ——— (Sub. Rev. Chas. E. Enlow).
Southeast Coast (1), Rev. George B. Spalding [1921] (absent).
West (1), Rev. George B. Waldron [1921] (absent).

Georgia

Congregational Conference (1).

District Associations:

Middle (2), Rev. J. F. Blackburn [1923]; Pres. Frank E. Jenkins [1923] (absent).
North (3), Rev. Dwight S. Bayley [1923] (absent); Rev. George R. Merrill [1923]; Rev. Charles N. Queen [1923] (absent).
South (2), Rev. A. P. Spillers [1921] (absent).

General Congregational Convention (3), Rev. Charles Wesley Burton [1921]; Rev. C. S. Ledbetter [1923]; Rev. H. H. Proctor [1921].

District Associations:

Atlanta (1), Rev. G. J. Thomas [1921].
Southeastern (1), Rev. W. L. Cash [1923].

Hawaii

Hawaiian Evangelical Association (1), Rev. Akaibo Akana [1923] (absent).

District Associations:

Hawaii (3), Mr. W. R. Castle [1923]; Mrs. W. R. Castle [1923].
Kuai (2), Mr. Theodore Richards [1923]; Mrs. Theodore Richards [1923].
Maui (3), Mrs. J. P. Cooke [1923] (absent); Rev. L. B. Kaumeheiwa [1923] (absent).
Oahu (2), Miss Beatrice Castle [1923]; Rev. Doremus Scudder [1923].

Idaho

Conference (4), Rev. W. H. Ashley [1923]; Rev. C. H. Cleaves [1923] (absent); Rev. Henry Hoersch [1923]; Rev. Charles E. Mason [1921] (absent).

Illinois

Congregational Conference (6), Mr. C. B. Chapman [1921]; (Sub. Rev. Frank F. Lewis); Rev. R. S. Haney [1921]; Mr. John W. Platt [1923] (Sub. Rev. Von Ogden Vogt); Rev. John P. Sanderson [1923]; Mr. E. H. Scott [1921]; Rev. Walter Spooner [1923].

District Associations:

Aurora (2), Rev. Frank G. Beardsley [1923]; Rev. N. E. Sinninger [1923].

Bureau (2), Rev. William M. Britt [1923]; Mr. H. H. Morse [1921].

Central (1), Rev. J. Scott Carr [1923].

Central East (2), Rev. Frank L. Breen [1921]; Prof. Ira O. Baker [1923].

Central West (3), Rev. C. W. Hiatt [1923]; Rev. Thomas McClelland [1921]; Rev. J. C. Myers [1921] (Sub. Rev. W. S. Bugbey).

Chicago (11), Rev. William E. Barton [1923]; Mr. M. J. Carpenter [1921] (Sub. Mr. E. A. Osbornson); Pres. Ozora S. Davis [1923]; Hon. George A. DuPuy [1921] (Sub. Rev. John R. Nichols); Mr. Marquis Eaton [1921] (Sub. Rev. Clarence T. Brown); Rev. R. W. Gammon [1923]; Rev. John Gardner [1921]; Mr. George M. Herrick [1921] (Sub. Rev. Ernest Bourner Allen); Mr. Frank Kimball [1923]; Rev. C. A. Osborne [1923]; Rev. J. Morriston Thomas [1923].

Elgin (2), Rev. J. G. Brooks [1921]; Mr. Nicholas L. Johnson [1921].

Fox River (2), Rev. W. C. Barber [1921]; Rev. Carl Stackman [1921].

German (1); Rev. F. G. Mertins [1921].

Quincy (1), Rev. Milton J. Norton [1921].

Rockford (2), Hon. W. W. Bennett [1921] (Sub. Rev. John Gordon); Rev. Luke Stuart [1923].

Rock River (1), Rev. Percy C. Ladd [1921].

Southern (2), Rev. George T. McCollum [1923]; Rev. F. L. W. Meske [1921].

Springfield (2), Rev. Frank H. Fox [1921]; Mr. W. F. Hardy [1923].

Indiana

Congregational Conference (1), Rev. Arthur J. Folsom [1923] (absent).

District Associations:

Central (2), Mr. Timothy Harrison [1921]; Mrs. George A. Southall [1921].

Fort Wayne (1), Mr. R. E. Willis [1923].

Michigan City (1), Rev. Charles E. C. Trueblood [1921].

Iowa

Congregational Conference (4), Rev. B. F. Martin [1921]; Rev. H. F. Milligan [1921]; Rev. Albert R. Rice [1921]; Prof. W. H. Stevenson [1923].

District Associations:

Council Bluffs (3), Rev. A. L. Eddy [1923]; Rev. James M. Evans [1921]; Pres. N. W. Wehrhan [1923].

Davenport (2), Rev. H. E. Harned [1921]; Rev. Ira J. Houston [1923].

Denmark (3), Rev. P. Adelstein Johnson [1921]; Rev. Naboth Osborne [1923]; Rev. William G. Ramsay [1921] (Sub. Rev. A. S. Kilburne).

Des Moinee (3), Rev. J. P. Burling [1921]; Rev. H. K. Hawley [1923]; Rev. J. E. Kirbye [1923] (Sub, Rev. H. L. Wissler).

German (1) Rev. Herman Schwab [1923] (Sub. Rev. J. T. Walker).

Grinnell (3), Rev. E. W. Cross [1923]; Prof. Charles Noble [1923]; Rev. George C. Williams [1921] (Sub. J. G. Graham).

Mitchell (3), Rev. F. H. Anderson [1921]; Rev. Edwin Booth, Jr. [1921]; Rev. W. L. Dibble [1921] (Sub. Rev. H. H. Pitman).

Northeastern (4), Rev. C. E. Cushman [1923]; Rev. A. R. Cutler [1921]; Judge George Dunham [1921] (Sub. Mr. W. J. Deering); Hon. Roger Leavitt [1921].

Sioux (5), Mr. Martin Ausland [1923] (Sub. Mr. E. M. Whiting); Rev. J. E. Brereton [1921]; Rev. J. E. Holden [1921]; Mr. F. A. McCornack [1921]; Mrs. Helen Whiting [1923].

Webster City (3), Rev. Arthur Metcalf [1921]; Rev. W. A. Minty [1921]; Rev. H. O. Spelman [1923].

Welsh (1), ——— (Sub. Rev. C. W. Bast).

Kansas

Congregational Conference (2), Rev. Fred Grey [1923]; Mr. H. H. Welty [1921] (absent).

District Associations:

Arkansas Valley (2), Mr. E. R. Moses [1921] (Sub. Pres. W. H. Rollins); Rev. George Gordon Ross [1923].

Central (4), Rev. Marion Baker [1921]; Rev. D. O. Coe [1923]; Rev. Alfred E. Gregory [1923]; Rev. Charles M. Sheldon [1921] (absent).

Eastern (2), Mr. William C. Allen [1921]; Rev. Ross Sanderson [1923] (Sub. Rev. C. C. Berger).

Northern (1), Rev. William Madison Elledge [1923].

Northwestern (2), Rev. T. B. Smith [1923].

Southern (2), Rev. John E. McClain [1921] (Sub. Rev. Hubert C. Herring, Jr.); Rev. John H. J. Rice [1921] (Sub. Mr. E. V. Johnston).

Wichita (2), Mr. H. W. Darling [1923]; Rev. Clayton B. Wells [1921].

Kentucky

State Conference (2), Rev. J. Madison Trosper [1921] (absent); Rev. Neil McQuarrie [1923].

Louisiana

Congregational Conference (1), Mr. Edward H. Phillips [1923].

District Associations:

Iberia (1), Rev. Alfred Lawless, Jr. [1923].

New Orleans (1), Rev. H. H. Dunn [1923].

Thibodaux (1), Rev. Leroy Coxon [1923] (Sub. Rev. Sam'l Laviscount).

Congregational Convention (1), Rev. Thomas A. Edwards [1921] (absent).

District Associations:

North (1).

Southwest (1), Rev. W. L. Holley [1921].

Maine

Congregational Conference (2), Mr. George B. Bates [1921] (Sub. Mrs. J. R. Libby); Rev. Charles Harbutt [1923].

District Associations:

Aroostook (2), Rev. W. I. Bull [1921]; Rev. James C. Gregory [1923].

Cumberland (3), Rev. W. J. Campbell [1923]; Rev. L. H. Hallock [1921]; Mrs. Ida Vose Woodbury [1921].

Cumberland North (2), Rev. T. E. Ashby [1921]; Mr. Horace C. Day [1923] (Sub. Mrs. L. H. Hallock).

Franklin (1), Mr. Willard S. Bass [1921].

Hancock (2), Mr. Benjamin B. Whitcomb [1923] (absent); Rev. A. M. McDonald [1921].

Kennebec (2), Rev. Charles F. Robinson [1923] (absent); Rev. Harold C. LeMay [1921].

Lincoln (2), Rev. Edwin D. Hardin [1923]; Col. E. C. Plummer [1921] (absent).

Oxford (1), Rev. C. Wellington Rogers [1923] (Sub. Miss Edith Scamman).

Penobscot (2), Prof. Calvin M. Clark [1923]; Rev. E. M. Cousins [1921].

Piscataquis (1).

Somerset (1), Miss Hannah R. Page [1923].

Union (1), Mr. W. M. Staples [1923] (absent).

Waldo (1), Mr. James H. Duncan [1923] (absent).

Washington (2), ——— (Sub. Rev. G. W. Judson).

York (2), Rev. Paris E. Miller [1923]; Rev. Harry Trust [1923].

Massachusetts

Congregational Conference (14), Rev. Arthur W. Ackerman [1921]; Rev. Edward C. Camp [1921] (Sub. Rev. M. A. Farren); Rev. George E. Cary [1923]; Mr. U. Waldo Cutler [1921] (Sub. Rev. A. S. Beale); Mr. Frederick Fosdick [1921]; (Sub. Rev. A. W. Stone); Rev. Burton S. Gilman [1923] (Sub. Rev. Arthur J. Covell); Rev. John A. Hawley [1923]; Mr. Charles L. Hibbard [1923] (Sub. Mr. A. G. Brewer); Prof. Eliza Kendrick [1923]; Rev. Paul G. Macy [1921]; Rev. Francis J. Marsh [1923] (Sub. Rev. Henry L. Bailey); Mr. John H. Temple [1923]; Mr. Thomas Weston, Jr. [1921] (ab-

sent); Pres. Mary E. Wooley [1921] (Sub. Miss Anne S. Young).

District Associations:

Andover (3), Rev. J. L. Keedy [1921]; Rev. Herbert G. Mank [1923]; Mr. William Shaw [1921].

Barnstable (2), Rev. Sarah A. Dixon [1923]; Rev. Jack Hyde [1921] (Sub. Rev. F. B. Noyes).

Berkshire North (2), Rev. William M. Crane [1921]; Rev. Payson E. Pierce [1923].

Berkshire South (2), Rev. W. W. Curtis [1923]; Rev. D. M. Pratt [1921].

Brookfield (2), Rev. Harry L. Brickett [1921]; Mr. A. C. Stoddard [1921] (absent).

Essex North (2), Mr. Joseph N. Dummer [1921] (Sub. Rev. W. H. Nugent); Rev. David Pike [1923].

Essex South (4), Mr. Walter K. Bigelow [1923]; Rev. Leslie C. Greeley [1921]; Rev. Frank W. Merrick [1923]; Rev. Watson Woodruff [1921] (absent).

Franklin (3), Rev. John J. Lockett [1923]; Mr. Ambert G. Moody [1923]; Rev. A. P. Pratt [1921].

Hampden (5), Rev. William N. DeBerry [1923]; Rev. Reuben J. Goddard [1921]; Mr. J. Stuart Kirkham [1921]; Rev. Edwin B. Robinson [1921] (Sub. Rev. Philip S. Moxom); Mr. Trenor P. Tilley [1923] (Sub. Rev. Arthur W. Bailey).

Hampshire (2), Rev. Ralph A. Christie [1923]; Rev. Richard H. Clapp [1921].

Hampshire East (2), ——— (Sub. Rev. Henry M. Bowden); Rev. J. G. Nichols [1921] (Sub. Rev. Howard A. Bridgman).

Mendon (1), Rev. Allen E. Cross [1923].

Middlesex South (2), Mr. Henry H. Austin [1923]; Dr. Edward H. Bigelow [1921].

Middlesex Union (2), Rev. G. Ernest Merriam [1921]; Rev. George A. Tewksbury [1923].

Norfolk (4), Rev. Harry Grimes [1923]; Rev. Claude McKay [1921]; Mr. A. A. Phelps [1921] (Sub. Rev. Frank M. Sheldon); Mr. Herbert B. Tucker [1921].

Old Colony (2), Mr. Lemuel Le B. Dexter [1923] (Sub. Rev. Frederic H. Von der Sump); Rev. John D. Waldron [1921].

Pilgrim (1), Rev. J. Caleb Justice [1923].

Suffolk North (3), Rev. Israel Ainsworth [1923]; Rev. Raymond Calkins [1921]; Mr. Arthur C. Stone [1921].

Suffolk South (3), Mr. Arthur J. Crockett [1923]; Rev. E. D. Gaylord [1921]; Rev. George W. Owen [1921].

Suffolk West (3), Rev. Ernest G. Guthrie [1921]; Rev. Edward M. Noyes [1921] (Sub. Rev. Wm. W. Leete); Rev. A. H. Wheelock [1921].

Taunton (2), Rev. T. S. Devitt [1923]; Mr. Clinton V. S. Remington [1921].

Woburn (2), Rev. Stephen A. Norton [1921] (Sub. Rev. John O. Paisley); Mr. Franklin P. Shumway [1923] (Sub. Rev. Geo. H. Gutterson).

Worcester Central (3), Rev. John L. Findley [1923] (Sub. Rev. F. T. Rouse); Rev. Robt. MacDonald [1923]; Mr. John A. Sherman [1921] (Sub. Mr. Henry Brannon).

Worcester North (2).

Worcester South (2), Rev. Herman P. Fisher [1921]; Rev. William H. Watson [1923].

Michigan

Congregational Conference (4), Rev. St. Clair Parsons [1921] (absent); Rev. M. J. Sweet [1923]; Rev. J. W. Sutherland [1921].

District Associations:

Cheboygan (2), Mr. A. F. Bridge [1921]; Rev. Frank Jones [1923].

Detroit (2), Mr. Clarence J. Chandler [1921]; Rev. Chester B. Emerson [1923].

Eastern (2), Rev. Matt Mullen [1923]; Rev. W. S. Steensma [1921].

Genesee (2), Rev. B. G. Mattson [1923]; Dr. J. W. Sooy [1921] (Sub. Rev. R. C. Hufstader).

Gladstone (1).

Grand Rapids (4), Mr. Carlton Austin [1923]; Mr. J. S. Knee [1921]; Rev. Herbert McConnell [1923]; Rev. Charles W. Merriam [1921].

Grand Traverse (2), Rev. Demas Cochlin [1921]; Mr. A. F. Hess [1923].

Jackson (2), Mr. E. W. Crafts [1921]; Rev. Bastian Smits [1923].

Kalamazoo (3), Rev. William H. Fuller [1923]; Rev. Samuel E. Kelley [1921]; Rev. Wilmot E. Stevens [1921].

Lake Superior (1), Rev. W. A. Hutchinson [1921].

Lansing (4), Rev. E. W. Bishop [1921]; Mr. J. W. S. Pierson [1921]; Mr. Lorenzo Webber [1921] (absent); Rev. T. H. Wilson [1921] (absent).

Muskegon (1), Rev. Henry W. Rogers [1923].

North Central (1), Rev. H. A. Putnam [1923].

Saginaw (1), Rev. D. C. McNair [1923].

Southern (2), Rev. Harold W. Moody [1921]; Miss C. A. Turrell [1923].

S. S. Marie (1), Mr. W. R. Gilbert [1921] (absent).

Minnesota

General Congregational Conference (2), Rev. H. P. Dewey [1921]; Rev. Everett Lesher [1921].

District Associations:

Central (2), Rev. A. J. Moncal [1921] (Sub. Rev. W. K. Williams); Rev. Albert D. Stauffacher [1923].

Duluth (2), Rev. F. Errington [1921]; Rev. Charles N Thorp [1921].

Mankato (2), Mr. A. W. Fagerstrom [1923]; Rev. William E. Griffith [1921].

Minneapolis (4), Judge W. W. Bardwell [1921] (absent); Rev. W. L. Bunger [1923]; Mr. J. M. McBride [1923]; Rev. Perry A. Sharpe [1921].

Minnesota Valley (2), Rev. F. H. Richardson [1923] (Sub. Rev. E. W. Benedict); Mr. A. Stone [1921] (absent).

Northern Pacific (4), Rev. E. A. Allin [1921]; Mr. W. G. Hammott [1923] (Sub. Mr. A. P. Stacy); Mrs. E. A. Mills [1921] (Sub. Rev. A. S. Henderson); Rev. A. K. Voss [1923].

Rainy River (1), Rev. William W. Dale [1923].

St. Paul (2), Rev. Harry Blunt [1923]; Mr. Charles J. Hunt [1923].

Southeastern (2), Rev. W. E. Dudley [1921]; Mr. H. J. Jager [1921].

Western (1) Rev. John J. Bayne [1921] (Sub. Rev. R. O. Barnes).

Mississippi

Congregational Conference (2), Rev. W. A. Bender [1923]; Rev. S. O. B. Johnson [1921].

Missouri

Congregational Conference (1), Rev. S. H. Woodrow [1923].

District Associations:

Kansas City (1), Rev. Morris H. Turk [1923].

Kidder (1), Rev. Robert Porter [1921].

Springfield (2), Rev. James Hyslop [1921]; Mr. J. R. Woodfel [1923] (Sub. Pres. T. W. Nadel).

St. Louis (2), Rev. J. H. George [1923] (Sub. Mr. H. M. Pflager); Rev. O. Lloyd Morris [1923] (Sub. Rev. Alfred R. Atwood).

Montana

Congregational Conference (1), Rev. Walter H. North [1921] (Sub. Mr. Columbus C. Fuller).

District Associations:

German (1), Rev. J. E. Schatz [1921].

Great Falls (1).

Northeastern (2), Rev. Rowland H. Evans [1921]; Rev. Frank Henry [1921].

Southeastern (2), Mrs. F. W. Arnold [1923] (absent); Rev. R. B. Walker [1921] (absent).

Yellowstone (2), Rev. Gregory J. Powell [1921]; Rev. I. L. Cory [1921].

Western (1).

Nebraska

Congregational Conference (2), Rev. S. I. Hanford [1923]; Rev. Frank G. Smith [1921].

District Associations:

Blue Valley (2), Rev. Willet D. King [1923]; Mr. Charles C. Smith [1921] (Sub. Pres. John W. Bennett).

Columbus (1), Rev. J. H. Kraemer [1923].

Elkhorn Valley (3), Rev. J. H. Andress [1923] (absent); Rev. J. J. Klopp [1921] (Sub. Rev. Chas. G. Murphy); Rev. A. B. Roberts [1921] (absent).

Frontier (1), Mr. W. H. Edwards [1921].

German (2).

Lincoln (2), Rev. M. A. Bullock [1921] (Sub. Rev. John A. Holmes); Mrs. E. L. Hinman [1923].

Loup Valley (2), Rev. T. Arthur Dungan [1921].

Northwestern (1), Rev. Walter C. Rundin [1921] (Sub. Rev. Wm. N. Bolt).

Omaha (2), Rev. G. R. Birch [1923]; Rev. O. O. Smith [1921].

Republican Valley (2), Rev. George W. Mitchell [1923]; Rev. J. L. Read [1921] (absent).

New Hampshire

General Conference (2), Rev. Herbert A. Jump [1921]; Rev. John L. Shively [1921].

District Associations:

Cheshire (2), Rev. E. H. Newcomb [1921]; Rev. Sumner G. Wood [1923].

Coos and Essex (1), Rev. W. A. Bacon [1923] (Sub. Rev. Vaughan Dabney).

Grafton-Orange (2), Rev. F. G. Chutter [1921] (absent); Rev. Donald Fraser [1921] (Sub. Mrs. Fraser Metzger).

Hillsboro (3), Rev. Laurence L. Barber [1923]; Rev. Warren L. Noyes [1923]; Rev. John W. Wright [1921].

Merrimack (4), Rev. Edwin J. Aiken [1923] (Sub. Mrs. Lina W. Newcomb); Rev. Melvin J. Allen [1921]; Mr. Frank L. Gerrish [1923] (absent); Rev. Edward R. Stearns [1923].

Rockingham (3), Mr. Willis E. Lougee [1921]; Mr. R. Clyde Margeson [1923]; Rev. Lucius H. Thayer [1921].

Strafford (2), Rev. Robert Wood Coe [1921]; Rev. F. A. Woodworth [1921].

Sullivan (1), Rev. O. W. Peterson [1923].

New Jersey

Congregational Conference (1), Rev. Clarence Hall Wilson [1923].

District Associations:

Northern (5), Mr. Arthur J. Lockwood [1921]; Rev. William H. Longsworth [1923]; Rev. Charles S. Mills [1921]; Mr. Seymour N. Sears [1923]; Dr. John M. Whiton [1921] (absent).

Washington (2), Rev. Walter A. Morgan [1923]; Rev. M. S. Poulson [1921].

New Mexico

Congregational Conference (2), Rev. Dwight J. Bradley [1921]; Rev. J. H. Heald [1923].

New York

Congregational Conference (6), Rev. John Lewis Clark [1921]; Mr. William H. Crosby [1921] (absent); Rev. George D. Egbert [1923] (Sub. Rev. Albert E. Roraback); Rev. Nathan E. Fuller [1921] (absent); Mr. William H. Race [1923] (absent); Prof. W. W. Rockwell [1923].

District Associations:

Black River and St. Lawrence (2), Rev. John B. Davies [1921] (absent); Rev. H. M. Shaw [1923] (absent).

Central (4), Rev. Edmund A. Burnham [1921]; Mr. F. J. Doubleday [1923]; Rev. Charles Olmstead [1923] (absent); Hon. Giles H. Stillwell [1921] (absent).

Essex (1).

Hudson River (2), Rev. Augustine P. Manwell [1923]; Rev. Mailler O. Van Keuren [1921].

New York City (6), Rev. J. P. Huget [1923]; Rev. C. E. Jefferson [1923]; Rev. W. H. Kephart [1921]; Mrs. J. J. Pearsall [1923]; Dr. Edward W. Peet [1921]; Mr. Edwin G. Warner [1921].

Oneida, Chenango and Delaware (3), Rev. George R. Foster [1923]; Rev. J. Herbert MacConnell [1923]; Rev. Charles S. Wyckoff [1923].

Suffolk (1), Rev. Wells H. Fitch [1923].

Susquehanna (2), Rev. James F. Halliday [1923]; Rev. B. Frank Tobey [1921] (absent).

Washington and Rutland (Vt.) Welsh (1).

Welsh (1), Rev. Joseph Evans [1923] (absent).

Western (6), Rev. Motier C. Bullock [1923]; Rev. Morgan Millar [1923]; Rev. Kingsley F. Norris [1923]; Mr. Maurice E. Preisch [1923]; Rev. Livingston L. Taylor [1923]; Rev. D. J. Torrens [1921] (absent).

North Carolina

Annual Conference (1), Rev. D. J. Flynn [1921].

District Associations:

Central (1), Rev. F. W. Sims [1923].

Northern (1).

Southern (1), Rev. Perfect R. DeBerry [1923].

Western (1), Rev. Henry R. Walden [1923].

Conference of Carolinas (2), Rev. William B. Duttera [1921]; Mr. W. H. Harvey [1923] (absent).

North Dakota

Congregational Conference (1), Rev. Edwin H. Stickney [1923].

District Associations:

Drake (2), Rev. C. L. Hall [1923]; Rev. John DeWitt Leek [1923].

Fargo (2), Rev. R. A. Beard [1923]; Rev. E. C. Ford [1923].

German (6), Rev. H. J. Dietrich [1923]; Rev. J. L. Hirning [1923]; Rev. J. Rothenberger [1923]; ——— (Sub. Rev. James Kirker); ——— (Sub. Rev. Geo. E. Stickney); ——— (Sub. Rev. Frank Newhall White).

Grand Forks (2) Rev. W. H. Elfring [1923]; Rev. E. B. Lund [1923].

Jamestown (4), Hon. J. A. Buchanan [1923] (Sub. Rev. Frank Atkinson); Rev. E. E. Keedy [1923]; Rev. C. H. Phillips [1921]; Mrs. C. H. Phillips [1921].

Missouri River (3), Rev. A. R. Bosworth [1923] (Sub. Rev. Y. S. Savaides); Rev. J. G. Duling [1923]; Rev. N. Hass [1923].

Mouse River (4); Rev. S. Hitchcock [1923]; Mr. E. H. Kenady [1921] (absent); Rev. E. S. Shaw [1921]; Rev. A. M. West [1923].

Southwestern (1), Rev. J. G. Dickey [1923].

Wahpeton (1), Rev. George H. Lewis [1921] (Sub. Pres. E. Lee Howard).

Ohio

Congregational Conference (5), Mr. Horatio Ford [1921] (Sub. Rev. Dan F. Bradley); Rev. M. S. Freeman [1923]; Rev. J. G. Hindley [1923]; Rev. John Lewis Hoyt [1921]; Rev. Irving Maurer [1923].

District Associations:

Central (2), Rev. Byron R. Long [1921]; Rev. H. H. Russell [1921].

Central North (3); Dr. Ralph R. Barrett [1921]; Rev. Orville L. Kiplinger [1921]; Rev. C. H. Small [1923].

Central South (1), Rev. Morris O. Evans [1921] (Sub. Mr. L. G. Hopkins).

Cleveland (4), Rev. Clarence E. Doane [1921]; Mrs. M. W. Mills [1921]; Rev. H. L. Torbet [1923]; Mr. J. B. Whitney [1923].

Eastern (1).

Grand River (3), Rev. William H. Baker [1923]; Rev. Joseph A. Goodrich [1921]; Hon. W. S. Harris [1921] (Sub. Rev. F. M. Whitlock).

Marietta (1), Mr. William W. Mills [1921].

Medina (3), Rev. John H. Grant [1923]; Mr. Thomas Henderson [1923] (Sub. Rev. Nicholas Van der Pyl); Pres. H. C. King [1921].

Miami (1), Rev. James H. Hutchins [1923].

Plymouth Rock (2), Rev. Newton W. Bates [1921]; Hon. Carl R. Kimball [1923].

Puritan (3), Rev. J. H. Hull [1921]; Rev. H. S. MacAyeal [1923] (Sub. Pres. E. S. Parsons); Judge E. W. Stuart [1921] (Sub. Rev. W. F. Bohn).

Toledo (2), Rev. Richard T. Boyd [1923]; Rev. Albert B. Eby [1921].

Oklahoma

General Conference (1), Pres. H. W. Tuttle [1923].

District Associations:

Colored (1).

Eastern (2), Rev. J. E. Pershing [1923] (absent); Rev. H. E. Swan [1923].

Northwest (2), Rev. W. H. Hurlbut [1921] (absent); Rev. Samuel Pearson [1921].

Oklahoma (1), Rev. J. H. Peters [1923].

Southwestern (1), Mr. A. S. Gray [1923] (Sub. Rev. Lewis H. Keller).

Oregon

Congregational Conference (1), Rev. J. J. Staub [1921] (absent).

District Associations:

East Willamette (2).

Mid Columbia (1).

Portland (2).

West Willamette (1).

Pennsylvania

Congregational Conference (2), Mr. C. S. Burwell [1921] (absent); Rev. W. M. Randles [1923].

District Associations:

Northwestern (1), Rev. John T. Nichols [1923] (absent).

Philadelphia (1), Rev. David Leyshon [1923].

Pittsburg (1).

Welsh Eastern (2), Rev. J. Myrdden Jones [1921] (absent).

Wyoming (2), Mr. John R. Thomas [1921]; Rev. William R. Pierce [1923].

Porto Rico

(No Organization) (2), Rev. Archie G. Axtell [1921] (absent); Mrs. Archie G. Axtell [1921] (absent).

Rhode Island

Congregational Conference (5), Rev. Arthur H. Bradford [1923]; Rev. Gideon A. Burgess [1921]; Rev. James D. Dingwell [1921]; Rev. Edward R. Evans [1921]; Mr. Herbert J. Wells [1923].

South Carolina

See North Carolina — Conference of Carolinas.

South Dakota

Congregational Conference (1), Rev. W. H. Thrall [1923].

District Associations:

Black Hills (3), Rev. Alan M. Fairbank [1923]; Rev. D. J. Perrin [1923]; Rev. Fred Smith [1921].

Central (3), Rev. Robert Hall [1921]; Rev. W. K. McNier [1923]; Rev. J. D. Whitelaw [1923].

Dakota (2), Mr. James E. High Hawk [1923] (Sub. Rev. Rodney W. Roundy); Rev. George W. Reed [1923].

German (4), Rev. E. A. Fath [1921]; ——— (Sub. Rev. T. J. Dent); ——— (Sub. Mrs. A. Loomis).

Northern (4), Dr. Elizabeth H. Avery [1921]; Rev. Samuel Johnson [1923]; Mr. A. Loomis [1921]; Mr. R. E. Styles [1923].

Northwestern (1), Rev. H. C. Juell [1921].

South Central (3), Rev. L. E. Camfield [1921] (Sub. Rev. P. A. de la Porte); Rev. E. W. Lanham [1921].

Yankton (3), Prof. G. H. Durand [1921] (Sub. Mrs. R. C. Styles); Rev. F. V. Stevens [1921]; Pres. Henry K. Warren [1923].

Tennessee

Conference (White) (1).

District Associations:

Chattanooga (1), Rev. Chas. H. Myers [1921] (absent).

Conference (Colored) (2), Rev. E. G. Harris [1923].

Texas

Conference (White) (2), Rev. John B. Gonzales [1921]; Rev. Hiram B. Harrison [1923].

District Associations:

Panhandle (1), Rev. U. Seth Tabor [1923] (Sub. Rev. A. E. Ricker).

Texas (1), Maj. Ira H. Evans [1923] (absent).

Conference (Colored) (1), Rev. Malchus F. Foust [1921].

District Associations:

Corpus Christi (1).

Houston (1), Rev. L. R. Maye [1923].

Paris (1).

Utah

Congregational Association (2), Rev. Peter A. Simpkin [1921] (absent).

Vermont

Congregational Conference (2), Mr. Ralph E. Flanders [1923]; Rev. Charles C. Merrill [1921].

District Associations:

Addison County (1), Rev. R. Barclay Simmons [1921].

Bennington (1), Mr. Philip T. H. Pierson [1921].

Caledonia County (2), Mr. J. E. Tinker [1921] (absent); Rev. F. B. Richards [1923].

Chittenden County (2), Dr. C. M. Ferrin [1923]; Rev. Wm. Millar [1921].

Franklin and Grand Isle (1), ——— (Sub. Rev. C. C. Adams).

Lamoille (1).

Orange (1), Rev. Fraser Metzger [1921].

Orleans (2), Mr. Wallace H. Gilpin [1923] (absent).

Rutland (2), Rev. Walter Thorpe [1923]; Mr. A. B. Engrem [1921] (Sub. Rev. W. A. McIntire).

Union (1), Rev. Henry L. Ballou [1923] (absent).

Washington (2), Rev. Frank Blomfield [1923]; Rev. James B. Sargent [1921].

Windham (2), Rev. John C. Prince [1923]; Rev. H. P. Woodin [1921].

Windsor (2), Rev. Burton A. Lucas [1921] (absent); Rev. Robbins W. Barstow [1923] (absent).

Washington

Congregational Conference (2), Rev. H. C. Mason [1921] (absent); Pres. G. W. Nash [1921] (absent).

District Associations:

Columbia River (1), Mr. John A. Schoettler [1921].

Eastern Wash. and Northern Idaho (6), Miss Lilie De Huff [1921]; Rev. Amos A. Doyle [1921] (absent); Rev. Thomas H. Harper [1923]; Rev. W. S. Pritchard [1923] (absent); Rev. J. W. Skerry [1921] (absent).

Northwestern (3), Rev. Wm. R. Marshall [1923]; Rev. John H. Matthews [1921].

Seattle (4), Rev. L. O. Baird [1923]; Mr. Frank I. Curtis [1921]; Mr. W. S. Gruger [1921]; Mrs. William P. Harper [1923] (absent).

Tacoma (2), Rev. Frank Dyer [1923]; Rev. R. H. Edmonds [1923] (absent).

Pacific German (2).

Walla Walla (2), Prof. L. F. Anderson [1921] (absent); Mrs. A. F. Woodward [1923].

Yakima (1), Rev. H. P. James [1921] (absent).

Wisconsin

Congregational Association (3), Rev. F. Burdick [1921]; Rev. L. C. Talmage [1923]; Rev. A. Lincoln McClelland [1921].

District Associations:

Beloit (3), Rev. H. W. Carter [1923]; Rev. L. G. Reser [1921]; Mr. John M. Whitehead [1923].

Eau Claire (3), Rev. B. H. Cheney [1923]; Rev. W. H. Sargent [1921]; Rev. J. M. Thrush [1923] (absent).

LaCrosse (2), Mrs. C. C. Rowlinson [1923] (Sub. Rev. C. C. Rowlinson); Rev. Jonathan G. Smith [1921].

Lemonweir (3), Rev. Noel J. Breed [1921]; Rev. W. M. Ellis [1923]; Rev. A. T. Lacey [1921].

Madison (4), Mrs. Clara Flett [1923]; Rev. L. C. Partch [1921]; Rev. J. E. Sarles [1923]; Mr. E. N. Warner [1921].

Milwaukee (3), Rev. Howell D. Davies [1923]; Rev. Harding R. Hogan [1921]; Rev. Theodore M. Shipherd [1921].

Northeastern (2), Miss May Brown [1921]; Rev. Charles H. Wicks [1923].

Superior (3), Rev. Reed T. Bayne [1921] (Sub. Rev. F. W. Heberlein); Pres. J. D. Brownell [1921]; Rev. Robt. F. Merritt [1921].

Welsh (1), Rev. H. A. Miner [1921] (absent).

Winnebago (3), Mr. Charles L. Hill [1923]; Rev. P. H. Ralph [1923]; Rev. S. G. Ruegg [1921].

Wyoming

Congregational Conference (1).

District Associations:

Central (1), Rev. Annette B. Gray [1921] (Sub. Rev. Franklin J. Estabrook).

Northern (1).

Southern (1).

United States General Conference of German Churches (2), Rev. Moritz E. Eversz [1923]; Rev. H. Seil [1923].

HONORARY DELEGATES FROM COLLEGES, SEMINARIES, AND UNIVERSITIES

Beloit College, Prof. A. W. Burr.
Carleton College, Pres. Donald J. Cowling.
Chicago Theological Seminary, Prof. Henry H. Walker.
Colorado College, Pres. C. A. Duniway.
Doane College, Pres. John N. Bennett.
Drury College, Pres. Thos. W. Nadal.
Fairmount College, Pres. Walter H. Rollins.
Fargo College, Pres. E. Lee Howard.
Fisk University, Pres. F. A. McKenzie.
Grinnell College, Pres. J. H. T. Main.
Hartford Theological Seminary, Prof. E. K. Mitchell.
Kingfisher College, Pres. Henry W. Tuttle.
Knox College, Pres. Jas. L. McConaughy.
Marietta College, Pres. Edward S. Parsons.
Mt. Holyoke College, Miss Anna S. Young.
Northland College, Pres. J. D. Brownell.
Oberlin College, Rev. Wm. F. Bohn.
Pacific School of Religion, Rev. Henry H. Kelsey.
Pomona College, Pres. Jas. A. Blaisdell.
Redfield College, Pres. E. A. Fath.
Straight College, Pres. Howard A. M. Briggs.
Tabor College, Rev. Frank C. Gonzales.
Talladega College, Pres. F. A. Sumner.
Wellesley College, Prof. Eliza H. Kendrick.
Wheaton College, Pres. Chas. A. Blanchard.
Williams College, Rev. H. P. Dewey.
Yankton College, Pres. H. K. Warren.

HONORARY FOREIGN DELEGATES

Canada, Rev. J. B. Silcox, Toronto.
Canada, Rev. W. G. Milarr, Toronto.
Japan, Danjo Ebina, Tokyo.
Russia, Rev. Joseph Clare, British American Church, Petrograd.

Former Moderators Present

Hon. Thos. C. MacMillan, Rev. Nehemiah Boynton, Rev. Wm. Horace Day, Hon. H. M. Beardsley.

Former Assistant Moderators Present

Hon. J. H. Perry, Rev. Wm. E. Barton, Rev. H. H. Proctor, Rev. Alfred Lawless, Rev. Harold M. Kingsley.

Council Preacher

Rev. Raymond Calkins.

Speakers

Rev. Charles W. Merriam, Rev. Oscar E. Maurer, Prof. Graham Taylor, Rev. A. Penry Evans, Rev. H. H. Proctor, Rev. J. T. Stocking, Rev. Charles W. Gilkey, Mr. Geo. W. Coleman, Rev. William Dana Street, Rev. Harry E. Peabody, Mrs. Franklin H. Warner, Rev. Frank E. Bigelow, Rev. Frank H. Fox, Rev. Frazer Metzger, Rev. Orville L. Kiplinger, Rev. M. A. Farren, Rev. Geo. M. Miller, Rev. Frederick L. Fagley, Mr. Raymond Robins, Rev. Nicholas Van Der Pyl, Rev. Danjo Ebina, Rev. Carl S. Patton, Chaplain John T. Axton, Hon. J. A. A. Burnquist, Rev. Raymond Calkins, Theron G. Yeomans, M. D., Rev. E. W. Bishop, Rev. Reuben A. Beard, Rev. Herbert A. Jump, Mr. Van A. Wallin, Mr. Arthur H. Young, Rev. A. A. Stockdale, Rev. Dan F. Bradley, Rev. M. E. Aubrey, Rev. Doremus Scudder, Rev. Frank Dyer, Hon. Wayne B. Wheeler, Rev. O. A. Petty, Rev. Stanley Ross Fisher, Mr. W. E. Sweet.

DELEGATES WHOSE TERMS EXPIRE 1921

(A numeral before a name indicates that in absence of primary a substitute served whose name may be found by referring to corresponding numeral in list of substitute delegates, page 81.)

Ackerman, Rev. Arthur W., Natick, Mass.
Allen, Rev. Melvin J., Boscawen, N. H.
Allen, Mr. William C., Tonganoxie, Kans.
Allin, Rev. E. A., Moorhead, Minn.
Anderson, Rev. F. H., Rockwell, Ia.
Anderson, Prof. Louis F., 364 Boyer Ave., Walla Walla, Wash.
Ashby, Rev. T. E., Brunswick, Me.
Avery, Dr. Elizabeth H., Redfield, S. D.
Axtell, Rev. Archie G., P. O. Box 595, Albuquerque, N. Mex.
Axtell, Mrs. Archie G., P. O. Box 595, Albuquerque, N. Mex.

Baker, Rev. Marion, West St., Topeka, Kan.
[1]Ballantine, Rev. John W., Stafford Springs, Conn.
Ballou, Rev. Henry L., Chester, Vt.
Barber, Rev. W. C., Granville, Ill.
Bardwell, Judge W. W., 4625 Dupont Ave. S., Minneapolis, Minn.
Barrett, Dr. Ralph R., 394 Bowman St., Mansfield, Ohio.
Bass, Mr. Willard S., Wilton, Me.
[2]Bates, Mr. George B., Calais, Me.
Bates, Rev. Newton W., Burton, Ohio.
[3]Bayne, Rev. John J., Marshall, Minn.
[4]Bayne, Rev. Reed T., Superior, Wis.
Beard, Rev. Gerald H., 319 Barnum Ave., Bridgeport, Conn.
[5]Bennett, Hon. W. W., 1112 N. Main St., Rockford, Ill.
Bigelow, Dr. Edward H., Framingham Centre, Mass.
Bishop, Rev. E. W., Lansing, Mich.
Blaisdell, Pres. James A., Pomona College, Claremont, Calif.
Booth, Jr., Rev. Edwin, Charles City, Ia.
Bradley, Rev. Dwight J., El Paso, Texas.
Breed, Rev. Noel J., Grand Rapids, Wis.
Breen, Rev. Frank L., Chebanse, Ill.
Brereton, Rev. J. E., Emmetsburg, Iowa.
Brewer, Miss Henrietta, 770 Kingston St., Oakland, Calif.
Brickett, Rev. Harry L., Southbridge, Mass.
Bridge, Mr. A. F., Charlevoix, Mich.
Brooks, Rev. J. G., 404 West St., Wheaton, Ill.
Brown, Miss May, Rhinelander, Wis.
Brownell, Pres. J. D., Northland College, Ashland, Wis.
Bull, Rev. W. I., Ashland, Me.
[6]Bullock, Rev. M. A., 549 N. 25th St., Lincoln, Neb.
Bundy, Miss Sarah E., 831 S. Hope St., Los Angeles, Calif.
Burdick, Rev. F., Milton, Wis.
Burgess, Rev. Gideon A., 114 Westminster St., Providence, R. I.
Burling, Rev. J. P., 524 35th St., Des Moines, Iowa.
Burnham, Rev. Edmund A., 101 Madison St., Syracuse, N. Y.
Burton, Rev. Charles Wesley, 117 Jones St., Macon, Ga.
Burwell, Mr. C. S., Meadville, Penn.
Butler, Rev. E. W., Thorsby, Ala.

Calkins, Rev. Raymond, 19 Myrtle St., Cambridge, Mass.
[7]Camfield, Rev. L. E., Academy, S. D.
[8]Camp, Rev. Edward C., Watertown, Mass.
[9]Carpenter, Mr. M. J., La Grange, Ill.
Carter, Rev. Charles F., 40 Kenyon St., Hartford, Conn.
Chandler, Mr. Clarence J., Detroit, Mich.
[10]Chapman, Mr. C. B., Ottawa, Ill.
Chutter, Rev. F. G., Lebanon, N. H.
Clapp, Rev. Richard H., 74 Bridge St., Northampton, Mass.
Clark, Rev. George L., Wethersfield, Conn.
Clark, Rev. John Lewis, 47 Linden St., Brooklyn, N. Y.
Cochlin, Rev. Demas, 736 Washington St., Traverse City, Mich.
Coe, Rev. Robert Wood, Dover, N. H.
Cory, Rev. I. L., Hardin, Mont.
Cousins, Rev. E. M., 82 N. Main St., Brewer, Me.
Crafts, Mr. E. W., Grass Lake, Mich.
Crane, Rev. William M., Richmond, Mass.
Crosby, Mr. William H., Buffalo, N. Y.
Curtis, Mr. Frank I., Seattle, Wash.
Cutler, Rev. A. R., McGregor, Iowa
[11]Cutler, Mr. U. Waldo, 63 Lancaster St., Worcester, Mass.

Davies, Rev. John B., Morristown, N. Y.
DeHuff, Miss Lilie, Wallace, Idaho.
Dewey, Rev. H. P., Plymouth Cong'l Church, Minneapolis, Minn.
Deyo, Rev. John Maurice, Danbury, Conn.
[12]Dibble, Rev. W. L., Mason City, Iowa.
Dingwell, Rev. James D., Central Falls, R. I.

Doane, Rev. Clarence E., Strongsville, Ohio.
Dudley, Rev. W. E., Winona, Minn.
[13]Dummer, Mr. Joseph N., Byfield, Mass.
Dungan, Rev. T. Arthur, Grand Island, Neb.
[14]Dunham, Judge George, Manchester, Iowa.
[15]Dupuy, Hon. George A., Illinois Central Depot, Chicago, Ill.
[16]Durand, Prof. G. H., Yankton College, Yankton, S. D.
Duttera, Rev. William B., Salisbury, N. C.

[17]Eaton, Mr. Marquis, 105 S. La Salle St., Chicago, Ill.
Eby, Rev. Albert B., Wauseon, Ohio.
Edwards, Mr. W. H., Grant, Neb.
Edwards, Rev. Thomas A., Chatham, La.
Ekins, Rev. Grove F., Middlebury, Conn.
[18]Engren, Mr. A. B., Rutland, Vt.
Errington, Rev. F., Brainerd, Minn.
Estill, Mr. J. W., Tucson, Ariz.
Evans, Rev. Edward R., 41 Lyon St., Pawtucket, R. I.
Evans, Rev. James M., 1306 S. 7th St., Harlan, Iowa.
[19]Evans, Rev. Morris O., 4009 Floral Ave., Cincinnati, Ohio.
Evans, Rev. Rowland H., Wagner, S. D.
Evans, Rev. Spencer E., Terryville, Conn.

Fath, Pres. E. A., Redfield College, Redfield, S. D.
Felton, Mr. J. L., Tempe, Ariz.
Fisher, Rev. Herman P., Westboro, Mass.
Fisher, Rev. Oren D., North Stonington, Conn.
Flynn, Rev. D. J., 1003 S. Caldwell St., Charlotte, N. C.
[20]Ford, Mr. Horatio, 917 Williamson Bldg., Cleveland, Ohio.
[21]Fosdick, Mr. Frederick, Fitchburg, Mass.
Foust, Rev. Malchus F., Austin, Texas.
Fox, Rev. Frank H., 436 Eldorado St., Decatur, Ill.
[22]Fraser, Rev. Donald, Wells River, Vt.
Fuller, Rev. Nathan E., Syracuse, N. Y.

Gardner, Rev. John, 8 Chalmers Place, Chicago, Ill.
Gaylord, Rev. E. D., Dorchester, Mass.
Giffen, Rev. Thomas T., 1271 Ferger Ave., Fresno, Calif.
Gilbert, Mr. W. R., Brimley, Mich.
Goddard, Rev. Reuben J., 108 Maplewood Ter., Springfield, Mass.
Gonzales, Rev. John B., 4532 Live Oak St., Dallas, Texas.
Goodrich, Rev. Joseph A., Jefferson, Ohio.
Graham, Rev. James M., Thorsby, Ala.
[23]Gray, Rev. Annette B., Cheyenne, Wyo.
Greeley, Rev. Leslie C., Marblehead, Mass.
Griffith, Rev. William E., Waseca, Minn.
Gruger, Mr. W. S., Seattle, Wash.
Guthrie, Rev. Ernest G., Union Cong'l Church, Boston, Mass.

Hall, Rev. Robert, Bryant, S. D.
Hallock, Rev. L. H., Thomas St., Portland, Me.
Haney, Rev. R. S., 1437 Twelfth St., Moline, Ill.
Harned, Rev. H. E., Cedar Rapids, Iowa.
[24]Harris, Hon. W. S., R. F. D., Geneva, Ohio.
Harrison, Mr. Timothy, Mooresville, Ind.
Henry, Rev. Frank, Great Falls, Mont.
[25]Herrick, Mr. George M., 1905 Harris Trust Bldg., Chicago, Ill.
Hesselgrave, Rev. Charles E., cor. Main & Locust Sts., S. Manchester, Conn.
[26]Hinkle, Rev. Ralph V., Eaton, Colo.
Hodgdon, Rev. Thomas M., West Hartford, Conn.
Hoelzer, Rev. John, Windsor, Colo.
Hogan, Rev. Harding R., Racine, Wis.
Holden, Rev. J. E., Sioux Rapids, Iowa.
Holley, Rev. W. E., Jennings, La.
Houghton, Rev. Roy M., 575 Whitney Ave., New Haven, Conn.
Hoyt, Rev. John Lewis, Huntington, W. Va.
Hull, Rev. J. H., Kent, Ohio.
Hullinger, Rev. Frank W., 2927 W. Pike's Peak, Colorado Springs, Colo.
Hurlbut, Rev. W. H., Medford, Okla.
Hutchinson, Rev. W. A., Lake Linden, Mich.
[27]Hyde, Rev. Jack, Chatham, Mass.
Hyslop, Rev. James, Lebanon, Mo.

Jager, Mr. H. J., 222 State St., Owatonna, Minn.
James, Rev. H. P., 205 N. 7th St., N. Yakima, Wash.
Johnson, Mr. Nicholas L., Batavia, Ill.
Johnson, Rev. P. Adelstein, Grinnell, Iowa.
Johnson, Rev. S. O. B., Meridian, Miss.
Jones, Rev. J. Myrddin, Mahanoy City, Penn.
Juell, Rev. H. C., 505 S. State St., Aberdeen, S. D.
Jump, Rev. Herbert A., Manchester, N. H.

Keedy, Rev. J. L., North Andover, Mass.
Kelley, Rev. Samuel E., Allegan, Mich.
Kelly, Rev. J. J., Ripon, Calif.
Kelsey, Rev. H. H., Phelan Bldg., San Francisco, Calif.
Kenady, Mr. E. H., Velva, N. D.
Kephart, Rev. W. H., 415 E. 143d St., New York City.
Kimball, Rev. John, 2744 Ashby Ave., Berkeley, Calif.
King, Pres. H. C., Oberlin, Ohio.
Kingsley, Rev. H. M., Talladega, Ala.

Kiplinger, Rev. Orville L., Mansfield, Ohio.
Kirkham, Mr. J. Stuart, 107 Maplewood Ter., Springfield, Mass.
[28]Klopp, Rev. J. J., Stanton, Neb.
Knee, Mr. J. S., 1044 Franklin St., Grand Rapids, Mich.

Lacey, Rev. A. T., Endeavor, Wis.
Ladd, Rev. Percy C., Moline, Ill.
Lanham, Rev. E. W., Wessington Springs, S. D.
[29]Lathrop, Mr. H. C., Willimantic, Conn.
Leavitt, Hon. Roger, Cedar Falls, Iowa.
LeMay, Rev. Harold C., S. Gardiner, Me.
Lesher, Rev. Everett, 525 Lumber Exchange, Minneapolis, Minn.
Lewis, Rev. E. E. Haddam, Conn.
[30]Lewis, Rev. George H., Forman, N. D.
Lockwood, Mr. Arthur J., Ridgewood Ave., Glen Ridge, N. J.
Long, Rev. Byron R., 360 W. 7th St., Columbus, Ohio.
Loomis, Mr. A., Merchants Bank, Redfield, S. D.
Lougee, Mr. Willis E., Candia, N. H.
Lucas, Rev. Burton A., Windsor, Vt.
Lunsford, Rev. C. P., Hackleburg, Ala.

Macy, Rev. Paul G., Roxbury, Mass.
Martin, Rev. B. F., Marshalltown, Iowa.
Martin, Rev. C. P., San Rafael, Calif.
Mason, Rev. Charles E., Mountain Home, Idaho.
Mason, Rev. H. C., 4737 15th Ave., N. E., Seattle, Wash.
Matthews, Rev. John H., 5008 16th Ave., N. E., Seattle, Wash.
Maurer, Rev. Oscar E., 148 Cold Spring St., New Haven, Conn.
[31]McClain, Rev. John E., Independence, Kans.
McClelland, Rev. A. Lincoln, Rosendale, Wis.
McClelland, Rev. Thomas, Galesburg, Ill.
McCornack, Mr. F. A., Sioux City, Iowa.
McDonald, Rev. A. M., Bar Harbor, Me.
McDowell, Rev. Henry M., Grand Junction, Colo.
McKay, Rev. Claude, Brockton, Mass.
Merriam, Rev. Charles W., 228 Madison Ave., S. E., Grand Rapids, Mich.
Merriam, Rev. G. Ernest, Fitchburg, Mass.
Merrill, Rev. Charles C., 83 Brooks St., Burlington, Vt.
Merritt, Rev. Robert F., 709 8th Ave., W. Ashland, Wis.
Mertins, Rev. F. Gustav, 5208 Winona St., Chicago, Ill.
Meske, Rev. F. L. V., Mound City, Ill.
Metcalf, Rev. Arthur, Webster City, Iowa.
Metzger, Rev. Fraser, Randolph, Vt.
Millar, Rev. William, Essex Junction, Vt.
Milligan, Rev. H. F., Dubuque, Iowa.
Mills, Rev. Charles S., 40 S. Fullerton Ave., Montclair, N. J.
[32]Mills, Mrs. E. A., Crookston, Minn.
Mills, Mrs. M. W., 5111 Fowler Ave., Cleveland, Ohio.
Mills, Mr. William W., First Nat'l Bank, Marietta, Ohio.
Minchin, Rev. William J., 1010 17th Ave., Denver, Colo.
Miner, Rev. H. A., 540 State St., Madison, Wis.
Minty, Rev. W. A., Fort Dodge, Iowa.
[33]Moncal, Rev. A. J., R. No. 1, Holdingford, Minn.
Moody, Rev. Harold W., Morenci, Mich.
[34]Moore, Rev. Adna W., Flagler, Colo.
Morse, Mr. H. H., Neponset, Ill.
[35]Moses, Mr. E. R., Great Bend, Kans.
Myers, Rev. Chas. H., Chattanooga, Tenn.
[36]Myers, Rev. J. C., 907 Knoxville Ave., Peoria, Ill.

Nash, Pres. G. W., Bellingham, Wash.
Newcomb, Rev. Edward H., Keene, N. H.
[37]Nichols, Rev. J. G., South Hadley, Mass.
[38]North, Rev. Walter H., 306 N. 27th St., Billings, Mont.
Norton, Rev. Milton J., Mendon, Ill.
[39]Norton, Rev. Stephen A., Woburn, Mass.
[40]Noyes, Rev. Edward M., Newton Centre, Mass.

Owen, Rev. George W., Hyde Park, Mass.

Parsons, Rev. St. Clair, Greenville, Mich.
Partch, Rev. L. C., 751 Lewis St., Columbus, Wis.
Pearson, Rev. Samuel, Waynoka, Okla.
Peet, Dr. Edward W., 144 W. 93d St., New York City.
[41]Phelps, Mr. A. A., Rockland, Mass.
Phillips, Rev. C. H., Jamestown, N. D.
Phillips, Mrs. C. H., Jamestown, N. D.
Pierson, Mr. J. W. S., Stanton, Mich.
Pierson, Mr. Philip T. H., Bennington, Vt.
Plummer, Col. E. C., Bath, Maine.
Porter, Rev. Robert, First Cong'l Church, St. Joseph, Mo.
Poulson, Rev. M. S., 1057 Leckie St., Portsmouth, Va.
Powell, Rev. Gregory J., Billings, Mont.
Pratt, Rev. A. P., 65 High St., Greenfield, Mass.
Pratt, Rev. D. M., Housatonic, Mass.
[42]Preston, Rev. Bryant C., 626 Everett Ave., Palo Alto, Calif.
Procter, Rev. H. H., Atlanta, Ga.

[43]Ramsay, Rev. William G., Ottumwa, Iowa.
Read, Rev. J. L., Franklin, Neb.
Remington, Mr. Clinton V. S., Fall River, Mass.
Reser, Rev. L. G., Fort Atkinson, Wis.
[44]Rice, Rev. Albert R., Eldora, Iowa.
Rice, Rev. John H. J., Emporia, Kans.
Richert, Rev. Cornelius, 254 E. St., Fresno, Calif.
Roberts, Rev. A. B., Neligh, Neb.
[45]Roberts, Rev. Arthur B., Antioch, Calif.
[46]Robinson, Rev. Edwin B., 170 Cabot St., Holyoke, Mass.
Rogers, Rev. Charles T., Thorsby, Ala.
Ruegg, Rev. S. G., Menasha, Wis.
[47]Rundin, Rev. Walter C., Mitchell, Neb.
Russell, Rev. H. H., Westerville, Ohio.

Sargent, Rev. James B., 61 Central St., Northfield, Vt.
Sargent, Rev. W. H., Owen, Wis.
Schatz, Rev. J. E., Laurel, Mont.
Schoettler, Mr. John A., 918 N. Pine St., Tacoma, Wash.
Schweitzer, Mr. Dell A., 1800 S. Bronson St., Los Angeles, Calif.
Scott, Mr. E. H., 4338 Oakenwold Ave., Chicago, Ill.
Sharpe, Rev. Perry A., 5th Ave. Cong'l Church, Minneapolis, Minn.
Shaw, Rev. E. S., Minot, N. D.
Shaw, Mr. William, Ballard Vale, Mass.
Sheldon, Rev. Charles M., 1515 W. 15th St., Topeka, Kans.
[48]Sherman, Mr. John A., 24 Dean St., Worcester, Mass.
Shipherd, Rev. Theodore M., 715 Hackett Ave., Milwaukee, Wis.
Shively, Rev. John L., Laconia, N. H.
Simmons, Rev. R. Barclay, Shoreham, Vt.
Simpkin, Rev. Peter A., Box 1699, Salt Lake City, Utah.
Skerry, Rev. J. W., Tonasket, Wash.
[49]Smith, Mr. Charles C., Exeter, Neb.
Smith, Rev. Frank G., Omaha, Neb.
Smith, Rev. Fred, Deadwood, S. D.
Smith, Rev. Jonathan G., 115 La Crosse St., Tonah, Wis.
Smith, Rev. O. O., Fremont, Neb.
[50]Sooy, Dr. J. W., 322 S. Saginaw St., Flint, Mich.
Southall, Mrs. George A., Marion, Ind.
Spalding, Rev. George B., Cocoanut Grove, Fla.
Spillers, Rev. A. P., Albany, Ga.
Stackman, Rev. Carl, 903 Paul St., Ottawa, Ill.
Staub, Rev. J. J., 963 E. Taylor St., Portland, Ore.
Steensma, Rev. W. S., 505 Adams St., St. Clair, Mich.
Stevens, Rev. F. V., Yankton, S. D.
Stevens, Rev. Wilmot E., Constantine, Mich.
Stillwell, Hon. Giles H., Syracuse, N. Y.
Stoddard, Mr. A. C., North Brookfield, Mass.
Stone, Mr. A., Morris, Minn.
Stone, Mr. Arthur C., 80 Tudor St., Chelsea, Mass.
[51]Stuart, Judge E. W., Fir St., Akron, Ohio.
Sutherland, Rev. J. W., Lansing, Mich.

Talcott, Mr. John G., Talcottville, Conn.
Thayer, Rev. Lucius H., Portsmouth, N. H.
Thomas, Rev. G. J., Atlanta, Ga.
Thomas, Mr. John R., 111 N. Main Ave., Scranton, Penn.
Thorp, Rev. Charles N., 1131 E. First St., Duluth, Minn.
[52]Thorp, Rev. Willard B., 1640 Third St., San Diego, Calif.
Tinker, Mr. J. E., Danville, Vt.
Tobey, Rev. B. Frank, Ithaca, Danby, R. F. D., N. Y.
Torrens, Rev. D. J., E. Bloomfield, N. Y.
Trompen, Rev. J. M., Aurora, Colo.
Trosper, Rev. J. Madison, Evarts, Ky.
Trueblood, Rev. Chas. E. C., Schrage Bldg., Whiting, Ind.
Tucker, Mr. Herbert B., 819 Canton Ave., Mattapan, Mass.

[53]Van Dermeulen, Rev. John, 2829 W. 29th Ave., Denver, Colo.
Van Keuren, Rev. Mailler O., 6 Linden St., Schenectady, N. Y.

Waldron, Rev. George B., 2303 Highland Ave., Tampa, Fla.
Waldron, Rev. John D., Mattapoisett, Mass.
Walker, Rev. R. B., Sidney, Mont.
Warner, Mr. Edwin G., 56 Montgomery Place, Brooklyn, N. Y.
Warner, Mr. E. N., Madison, Wis.
Webber, Mr. Lorenzo, Portland, Mich.
Wells, Rev. Clayton B., 1626 Holyoke Ave., Wichita, Kans.
Welty, Mr. H. H., 1242 Western Ave., Topeka, Kans.
Weston, Jr., Mr. Thomas, 405 Sears Bldg., Boston, Mass.
Wheelock, Rev. A. H., Needham, Mass.
Whiton, Dr. John M., 287 Fourth Ave., New York City.
[54]Wilcox, Mr. Fred M., La Manda Park, Calif.
[55]Williams, Rev. George C., Newton, Iowa.
Wilson, Rev. T. H., Olivet, Mich.
Woodbury, Mrs. Ida Vose, 14 Beacon St., Boston, Mass.
Woodin, Rev. H. P., Brattleboro, Vt.
Woodruff, Rev. Watson, 141 Bellevue Rd., Lynn, Mass.
Woodworth, Rev. F. A., 32 Prospect St., Somersworth, N. H.
[56]Wooley, Pres. Mary E., South Hadley, Mass.
Wright, Rev. John W., Merrimac, N. H.
Wyckoff, Rev. J. L. R., North Woodbury, Conn.

DELEGATES WHOSE TERMS EXPIRE 1923

(A numeral before a name indicates that in absence of primary a substitute served whose name may be found by referring to corresponding numeral in list of substitute delegates, page 81.)

[57]Aiken, Rev. Edwin J., Concord, N. H.
Ainsworth, Rev. Israel, Beachmont, Mass.
Akana, Rev. Akaibo, 531 S. Hotel St., Honolulu, Hawaii.
Andress, Rev. J. H., Norfolk, Neb.
Arnold, Mrs. F. W., Glendive, Mont.
Ashley, Rev. W. H., Weiser, Idaho.
[58]Ausland, Mr. Martin, Emmetsburg, Iowa.
Austin, Mr. Carlton, 90 Scribner Ave., Grand Rapids, Mich.
Austin, Mr. Henry H., Wellesley, Mass.

[59]Bacon, Rev. W. A., Littleton, N. H.
Baird, Rev. L. O., Plymouth Cong'l Church, Seattle, Wash.
Baker, Prof. Ira O., University of Ill., Urbana, Ill.
Baker, Rev. William H., Andover, Ohio.
Barber, Rev. Laurence L., Nashua, N. H.
Barstow, Rev. John, Norfolk, Conn.
Barstow, Rev. Robbins W., Woodstock, Vt.
Barton, Rev. William E., 106 N. Kenilworth Ave., Oak Park, Ill.
Bayley, Rev. Dwight S., Atlanta, Ga.
Beard, Rev. R. A., Fargo, N. D.
Beardsley, Rev. Frank G., 433 Fox St., Aurora, Ill.
Bender, Rev. W. A., Jackson, Miss.
Bigelow, Mr. Walter K., 220 Lafayette St., Salem, Mass.
Birch, Rev. G. R., Scribner, Neb.
Blackburn, Rev. J. F., 104 S. Gordon St., Atlanta, Ga.
Blomfield, Rev. Frank, R.D. No. 4, Montpelier, Vt.
Blunt, Rev. Harry, Plymouth Cong'l Church, St. Paul, Minn.
[60]Bosworth, Rev. A. R., Beach, N. D.
Boyd, Rev. Richard T., 2304 Cherry St., Toledo, Ohio.
Bradford, Rev. Arthur H., 38 Keene St., Providence, R. I.
Britt, Rev. William M., Wyanet, Ill.
Brown, Rev. Herbert S., 2140 Main St., Bridgeport, Conn.
[61]Buchanan, Hon. J. A., Buchanan, N. D.
Bullock, Rev. Motier C., Salamanca, N. Y.
Bunger, Rev. W. L., 3041 Dupont Ave., Minneapolis, Minn.

Campbell, Rev. W. J., Emery St., Portland, Me.
Carr, Rev. J. Scott, Forrest, Ill.
Carter, Rev. H. W., Madison, Wis.
Cary, Rev. George E., Bradford, Mass.
Cash, Rev. W. L., Savannah, Ga.
Castle, Miss Beatrice, Honolulu, Hawaii.
Castle, Mr. W. R., Honolulu, Hawaii.
Castle, Mrs. W. R., Honolulu, Hawaii.
Cheney, Rev. B. H., New Richmond, Wis.
Christie, Rev. Ralph A., 110 Pine St., Florence, Mass.
Clark, Prof. Calvin M., 306 Union St., Bangor, Maine.
Cleaves, Rev. C. H., Pocatello, Idaho.
Clifton, Rev. S. T., 856 Main St., Winsted, Conn.
Coburn, Rev. Luther G., North Woodbury, Conn.
Coe, Mr. D. O., Topeka, Kans.
Conant, Mr. George A., Windsor Locks, Conn.
Cooke, Mrs. J. P., Hawaii.
[62]Coxon, Rev. Leroy, Schriever, La.
Crockett, Mr. Arthur J., West Roxbury, Mass.
Crookshank, Mr. A. J., Santa Ana, Calif.
Cross, Rev. Allen E., Milford, Mass.
Cross, Rev. E. W., Grinnell, Iowa.
Curtis, Rev. W. W., West Stockbridge, Mass.
Cushman, Rev. C. E., Monticello, Iowa.

Dale, Rev. William W., International Falls, Minn.
Danforth, Rev. J. Romeyn, 95 Federal St., New London, Conn.
Darling, Mr. H. W., 3755 E. Douglass St., Wichita, Kans.
Davies, Rev. Howell D., 258 Church St., Wauwatosa, Wis.
Davis, Pres. Ozora S., 5725 Blackstone Ave., Chicago, Ill.
Day, Rev. Ernest E., 519 N. Comstock Ave., Whittier, Calif.
[63]Day, Mr. Horace C., 49 Elm St., Auburn, Maine.
DeBerry, Rev. Perfect R., 714 Manly St., Raleigh, N. C.
54 Congregational P
DeBerry, Rev. William N., 643 Union St., Springfield, Mass.
Devitt, Rev. T. S., Fall River, Mass.
[64]Dexter, Mr. Lemuel LeB., Mattapoisett, Mass.
Dickey, Rev. J. G., Dickinson, N. D.
Dietrich, Rev. H. J., Golden Valley, N. D.
Dixon, Rev. Sarah A., Hyannis, Mass.
Doubleday, Mr. F. J., Cortland, N. Y.

Doyle, Rev. Amos A., Chewelah, Wash.
Duling, Rev. J. G., Dickinson, N. D.
Duncan, Mr. James H., Searsport, Maine.
Dunn, Rev. H. H., 516 S. Claiborne Ave., New Orleans, La.
Dyer, Rev. Frank, Tacoma, Wash.

Eddy, Rev. A. L., Red Oak, Iowa.
Edmonds, Rev. R. H., 4328 Park Ave., Tacoma, Wash.
[65]Egbert, Rev. George D., 77 Bowne St., Flushing, N. Y.
Elfring, Rev. W. H., Grand Forks, N. D.
Elledge, Rev. William Madison, 315 S. 9th St., Sabetha, Kans.
Ellis, Rev. W. M., Endeavor, Wis.
Emerson, Rev. Chester B., 20 Blaine Ave., Detroit, Mich.
[66]English, Rev. William F., 37 Garden St., Hartford, Conn.
Evans, Maj. Ira H., Austin, Texas.
Evans, Rev. Joseph, 575 W. 172d St., New York City.
Eversz, Rev. Moritz E., 19 S. La Salle St., Chicago, Ill.

Fagerstrom, Mr. A. W., Worthington, Minn.
Fairbank, Rev. Alan M., Edgemont, S. D.
Ferrin, Dr. C. M., Essex Junction, Vt.
[67]Findley, Rev. John L., 6 Charlotte St., Worcester, Mass.
Fitch, Rev. Wells H., 116 Sound Ave., Riverhead, N. Y.
Flanders, Mr. Ralph E., Springfield, Vt.
Flett, Mrs. Clara, Madison, Wis.
Folsom, Rev. Arthur J., Fort Wayne, Ind.
Ford, Rev. E. C., 1017 7th St., N., Fargo, N. D.
Foster, Rev. George R., Greene, N. Y.
Freeman, Rev. M. S., Mt. Vernon, Ohio.
Fuller, Rev. Edgar R., 1719 17th St., Bakersfield, Calif.
Fuller, Rev. William H., Watervliet, Mich.

Gammon, Rev. R. W., 19 W. Jackson Blvd., Chicago, Ill.
[68]George, Rev. J. H., Wydown Blvd. and Univ. Lane, St. Louis, Mo.
Gerrish, Mr. Frank L., Boscawen, N. H.
Gillette, Prof. A. L., Hartford, Conn.
[69]Gilman, Rev. Burton S., Gardner, Mass.
Gilpin, Mr. Wallace H., Barton, Vt.
Grant, Rev. John H., Elyria, Ohio.
[70]Gray, Mr. A. S., Chickasha, Okla.
Gregory, Rev. Alfred E., 1st Cong'l Church, Topeka, Kans.
Gregory, Rev. James C., Presque Isle, Maine.
Grey, Rev. Fred, Topeka, Kans.
Grimes, Rev. Harry, 84 Hollis Ave., Braintree, Mass.

Hall, Rev. C. L., Elbowoods, N. D.
Halliday, Rev. James F., 103 Murray St., Binghamton, N. Y.
[71]Hammott, Mr. W. George, Hawley, Minn.
Hanford, Rev. S. I., Lincoln, Neb.
Harbutt, Rev. Charles, 95 Exchange St., Portland, Maine.
Hardin, Rev. Edwin D., Bath, Maine.
Hardy, Mr. W. F., 1440 W. Macon St., Decatur, Ill.
Harper, Rev. Thos. H., 201 6th Ave., Spokane, Wash.
Harper, Mrs. William P., 651 Kinnear Pl., Seattle, Wash.
Harris, Rev. Everett G., Louisville, Ky.
Harrison, Rev. Hiram B., 407 Stratford Ave., Houston, Tex.
Harvey, Mr. W. H., Charleston, S. C.
Hass, Rev. Nathaniel, Glen Ullin, N. D.
Hawley, Rev. H. K., Ames, Iowa.
Hawley, Rev. John A., Amherst, Mass.
Hazen, Mr. Edward W., Haddam, Conn.
Heald, Rev. J. H., 424 S. Edith St., Albuquerque, N. Mex.
[72]Henderson, Mr. Thomas, Oberlin, Ohio.
Hess, Rev. A. F., Manistee, Mich.
Hiatt, Rev. C. W., 118 High St., Peoria, Ill.
[73]Hibbard, Mr. Charles L., Pittsfield, Mass.
Higgins, Hon. Edwin W., 130 Union St., Norwich, Conn.
[74]High Hawk, Mr. James E., Bridger, S. D.
Hill, Mr. Charles L., Rosendale, Wis.
Hindley, Rev. J. G., Ashtabula, Ohio.
Hinman, Mrs. E. L., Lincoln, Neb.
Hirning, Rev. J. L., Redfield, S. D.
Hitchcock, Rev. S., Williston, N. D.
Hoersch, Rev. Henry, Yale, Idaho.
Houston, Rev. Ira J., Iowa City, Iowa.
Huget, Rev. J. P., 244 Decatur St., Brooklyn, N. Y.
Hunt, Mr. Charles J., St. Paul, Minn.
Hutchins, Rev. James H., Springfield, Ohio.

[75]Jeffers, Rev. J. Arthur, 1st Cong'l Church, Pueblo, Colo.
Jefferson, Rev. C. E., 121 West 85th St., New York City
Jenkins, Pres. Frank E., Demorest, Ga.
Jenkins, Miss Helen C., Thorsby, Ala.
Jones, Rev. Frank, Cheboygan, Mich.
Johnson, Rev. Samuel, Redfield, S. D.
Justice, Rev. J. Caleb, Kingston, Mass.

Kaumeheiwa, Rev. L. B., Wailuku, Maui, Hawaii
Keedy, Rev. E. E., 505 Third St., Minot, N. D.
Kendrick, Prof. Eliza, Newton, Mass.
[76]Kenngott, Rev. George F., 831 S. Hope St., Los Angeles, Calif.

Kimball, Hon. Carl R., Madison, Ohio.
Kimball, Mr. Frank, 329 S. La Salle St., Chicago, Ill.
King, Rev. Willett D., Crete, Neb.
[77]Kirbye, Rev. J. E., Des Moines, Iowa.
Kraemer, Rev. J. H., Clarks, Neb.

Lathrop, Rev. Theodore B., Branford, Conn.
Laughton, Rev. George, Riverside, Calif.
Lawless, Jr., Rev. Alfred, 1947 N. Johnson St., New Orleans, La.
Ledbetter, Rev. C. S., 722 Gwinnett St., Augusta, Ga.
Leek, Rev. John DeWitt, Drake, N. D.
Leyshon, Rev. David, 314 Snyder Ave., Philadelphia, Penn.
Lockett, Rev. John J., Greenfield, Mass.
Longsworth, Rev. William H., 152 17th Ave., Paterson, N. J.
Lund, Rev. E. B., Nekoma, N. D.

[78]MacAyeal, Rev. H. S., Akron, Ohio.
MacConnell, Rev. J. Herbert, Norwich, N. H.
MacDonald, Rev. Robert, 385 May St., Worcester, Mass.
Mank, Rev. Herbert G., 12 Reservoir St., Lawrence, Mass.
Manwell, Rev. Augustine P., Gloversville, N. Y.
Margeson, Mr. R. Clyde, Middle Road, Portsmouth, N. H.
Markley, Rev. Monroe, 914 5th Ave., Longmont, Colo.
[79]Marsh, Rev. Francis J., Upton, Mass.
Marshall, Rev. William R., 2137 Walnut St., Bellingham, Wash.
[80]Marston, Mr. George W., San Diego, Cal.
Mattson, Rev. B. G., Owosso, Mich.
Maurer, Rev. Irving, Columbus, Ohio.
Maye, Rev. L. R., Dallas, Texas.
McBride, Mr. J. M., 3116 3d Ave., S., Minneapolis, Minn.
McCollum, Rev. George T., 19 S. La Salle St., Chicago, Ill.
McConnell, Rev. Herbert, 526 Hall St., Grand Rapids, Mich.
McNair, Rev. D. C., Merrill, Mich.
McNier, Rev. W. K., Lake Preston, S. D.
McQuarrie, Rev. Neil, Williamsburg, Ky.
Merrick, Rev. Frank W., 14 Charles St., Danvers, Mass.
Merrill, Rev. George R., 9 West Ellis St., Atlanta, Ga.
Miles, Rev. Harry R., 1404 Chapel St., New Haven, Conn.
Millar, Rev. Morgan, Warsaw, N. Y.
Miller, Rev. Harvey V., 1530 N. St., Sacramento, Calif.
Miller, Rev. Paris E., South Berwick, Maine.
[81]Milliken, Rev. C. D., Piedmont, Calif.
Mitchell, Rev. George W., Franklin, Neb.
Moody, Mr. Ambert G., E. Northfield, Mass.
Morgan, Rev. Walter A., Mt. Pleasant Cong'l Church, Washington, D. C.
[82]Morris, Rev. O. Lloyd, Webster Groves, Mo.
Mullen, Rev. Matt, 715 Court St., Port Huron, Mich.
Nichols, Rev. John T., Meadville, Penn.
Noble, Prof. Charles, Grinnell, Iowa.
Norris, Rev. Kingsley F., Little Valley, N. Y.
Noyes, Rev. Warren L., Nashua, N. H.

O'Brien, Rev. J. P., Talladega College, Talladega, Ala.
Olden, Rev. J. C., 619 15th St., N., Birmingham, Ala.
Olmstead, Rev. Charles, Fulton, N. Y.
Osborne, Rev. R. A., 3847 Jackson Blvd., Chicago, Ill.
Osborne, Rev. Naboth, Burlington, Iowa.

Page, Miss Hannah R., 14 High St., Skowhegan, Maine.
Patterson, Rev. S. C., 1603 Oxford St., Berkeley, Calif.
Pattison, Hon. Alexander T., Simsbury, Conn.
Patton, Rev. Carl S., 845 S. Hope St., Los Angeles, Calif.
Pearsall, Mrs. J. J., 114 Fenimore St., Brooklyn, N. Y.
Perrin, Rev. D. J., Rapid City, S. D.
Perry, Hon. John H., Southport, Conn.
Pershing, Rev. J. E., City Hall, Oklahoma City, Okla.
Peters, Rev. J. H., 627 West 2d St., Oklahoma City, Okla.
Paterson, Rev. O. W., 27 Myrtle St., Claremont, N. H.
Phillips, Mr. Edward H., 2026 St. Anthony St., New Orleans, La.
Phillips, Rev. Watson L., Shelton, Conn.
Pierce, Rev. Payson E., 193 Bartlett Ave., Pittsfield, Mass.
Pierce, Rev. William R., Carbondale, Penn.
Pike, Rev. David, Georgetown, Mass.
[82]Platt, Mr. John W., Sterling, Ill.
Preisch, Mr. Maurice E., 21 Anderson Pl., Buffalo, N. Y.
Prince, Rev. John C., Bellows Falls, Vt.
Pritchard, Rev. W. S., E. 3608 26th Ave., Spokane, Wash.
Putnam, Rev. H. A., Ludington, Mich.

Queen, Rev. Charles N., Atlanta Theo. Sem., Atlanta, Ga.

Race, Mr. William H., Buffalo, N. Y.
Ralph, Rev. P. H., Green Bay, Wis.
Randles, Rev. W. M., Minersville, Penn.
Reed, Rev. George W., McLaughlin, S. D.
Richards, Rev. F. B., St. Johnsbury, Vt.
Richards, Mr. Theodore, 574 S. King St., Honolulu, Hawaii.

Richards, Mrs. Theodore, 574 S. King St., Honolulu, Hawaii
[84]Richardson, Rev. F. H., Morris, Minn.
Robinson, Rev. Charles F., Waterville, Maine
Rockwell, Prof. William W., Union Theo. Sem., New York City
[85]Rogers, Rev. C. Wellington, South Paris, Maine
Rogers, Rev. Henry W., Grand Haven, Mich.
Root, Mr. E. C., Thomaston, Conn.
Ross, Rev. George Gordon, Hutchinson, Kans.
Rothenberger, Rev. J., R.F.D. 1, Elgin, N. D.
[86]Rowlinson, Mrs. C. C., 919 Main St., Wis.
Rudolph, Rev. W. S., 3441 W. 39th Avenue, Denver, Colo.

Sanderson, Rev. John P., 19 S. La Salle St., Chicago, Ill.
[87]Sanderson, Rev. Ross, Lawrence, Kans.
Sanford, Mr. C. E. P., 56 Dwight St., New Haven, Conn.
Sarles, Rev. J. E., 422 Murray St., Madison, Wis.
[88]Schwab. Rev. Herman, 18th & Clay Sts., Dubuque, Iowa
Scudder, Rev. Doremus, Honolulu, Hawaii
Sears, Mr. Seymore N., Grantwood, N. J.
Seil, Rev. H., Billings, Mont.
Shaw, Rev. H. M., Richville, N. Y.
[89]Shumway, Mr. Franklin P., 25 Belleview Avenue, Melrose, Mass.
Sims, Rev. F. W., Troy, N. C.
Sinninger, Rev. N. E., Plainfield, Ill.
Small, Rev. C. H., Sandusky, Ohio
Smith, Rev. T. B., Kirwin, Kan.
Smits, Rev. Bastian, Jackson, Mich.
Spelman, Rev. H. O., Humboldt, Iowa
Spooner, Rev. Walter, 320 DeLeon Avenue, Ottawa, Ill.
Staples, Mr. W. M., Bridgton, Maine
Stauffacher, Rev. Albert D., Alexandria, Minn.
Stearns, Rev. Edward R., 53 No. Main St., Concord, N.H.
Stevenson, Prof. W. H., Ames, Iowa
Stickney, Rev. Edwin H., Fargo, N. D.
Stuart, Rev. Luke, Polo, Ill.
Styles, Mr. R. E., Brentford, S. D.
Sumner, Pres. F. A., Talladega College, Talladega, Ala.
Swan, Rev. H. E., Noble & Harvey Sts., Oklahoma City, Okla.
Sweet, Rev. M. J., Pontiac, Mich.
Sweet, Mr. William E., 1075 Humboldt St., Denver, Colo.

[90]Tabor, Rev. U. Seth, Spring Lake, Texas
Talmage, Rev. L. C., Madison, Wis.
Taylor, Rev. Livingston L., Canandaigua, N. Y.
Temple, Mr. John H., Framingham, Mass.
Tewksbury, Rev. George A., Concord, Mass.
Thomas, Rev. J. Morriston, 1718 Montrose Blvd., Chicago, Ill.
Thorpe, Rev. Walter, Brandon, Vt.
Thrall, Rev. W. H., Huron S. D.
Thrush, Rev. J. M., River Falls, Wis.
[91]Tilley, Mr. Trenor P., 57 Suffolk St., Holyoke, Mass.
Toomay, Rev. John B., Ontario, Calif.
Torbet, Rev. H. L., 11111 Ashbury Ave., Cleveland, Ohio.
Trust, Rev. Harry, Biddeford, Maine
Turk, Rev. Morris H., 3609 Walnut St., Kansas City, Mo.
Turrell, Miss C. A., Litchfield, Mich.
Tuttle, Pres. H. W., Kingfisher College, Kingfisher, Okla.

Voss, Rev. A. K., Detroit, Minn.

Walden, Rev. Henry R., 503 E. Stonewall St., Charlotte, N. C.
Walton, Rev. Alfred G., Stamford, Conn.
Warren, Pres. Henry K., Yankton College, Yankton, S. D.
Watson, Rev. William H., Rochdale, Mass.
Wehrhan, Pres. N. W., Tabor, Iowa
Weigle, Prof. Luther A., New Haven, Conn.
Wells, Mr. Herbert J., Kingston, R. I.
West, Rev. A. M., Harvey, N. D.
Whitcomb, Mr. Benj. B., Ellsworth, Maine
White, Rev. William F., Old Saybrook, Conn.
Whitehead, Mr. John M., Janesville, Wis.
Whitelaw, Rev. J. D., De Smet, S. D.
Whiting, Mrs. Helen, Whiting, Iowa
Whitney, Mr. J. B., 3262 W. 98th St., Cleveland, O.
Wicks, Rev. Charles H., 4 N. Oneida Ave., Rhinelander, Wis.
Williams, Rev. W. B., Danielson, Conn.
Willis, Mr. R. E., Angola, Ind.
Wilson, Rev. Clarence Hall, 187 Ridgewood Ave., Glen Ridge, N. J.
Wood, Rev. Sumner G., Winchester, N. H.
[92]Woodfel, Mr. J. R., Aurora, Mo.
Woodrow, Rev. S. H., Union & Kensington Aves., St. Louis, Mo.
Woodward. Mr. A. F., Walla Walla, Wash.
Wyckoff, Rev. Charles S., Walton, N. Y.

LIST OF SUBSTITUTE DELEGATES FOR GRAND RAPIDS MEETING, 1919

(Primary delegates for whom substitutes served are indicated by corresponding numerals in alphabetical lists of delegates, pages 73-80.)

*Adams, Rev. C. C., Burlington, Vt.
[26]Allen, Rev. Ernest Bourner, 400 Lake St., Oak Park, Ill.
[61]Atkinson, Rev. Frank, Carrington, N. D.
[82]Atwood, Rev. Alfred R., St. Louis, Mo.

[91]Bailey, Rev. A. W., South Hadley, Mass.
[79]Bailey, Rev. Henry L., Longmeadow, Mass.
[2]Barnes, Rev. O. A., Winthrop, Minn.
*Bast, Rev. C. William, Iowa Falls, Iowa
[11]Beale, Rev. A. S., Lowell, Mass.
[84]Benedict, Rev. E. W., Montevideo, Minn.
[49]Bennett, Pres. John W., Crete, Neb.
[87]Berger, Rev. C. C., Wichita, Kans.
[51]Bohn, Rev. W. F., Oberlin, Ohio
[47]Bolt, Rev. William N., Lincoln, Neb.
*Bowden, Rev. Henry M., Springfield, Mass.
[20]Bradley, Rev. Dan F., Cleveland, Ohio
[48]Brannon, Mr. Henry, Worcester, Mass.
[73]Brewer, Mr. A. G., Natick, Mass.
[37]Bridgman, Rev. Howard A., 14 Beacon St., Boston, Mass.
[17]Brown, Rev. Clarence T., 6045 Woodlawn Ave., Chicago, Ill.
[38]Bugbey, Rev. W. S., Roseville, Ill.

[28]Cassel, Rev. Isaac, Montrose, Colo.
[39]Covell, Rev. Arthur J., Wakefield, Mass.

[59]Dabney, Rev. Vaughan, Durham, N. H.
[14]Deering, Mr. W. J., Atlantic, Iowa
*Dent, Rev. T. J., Aberdeen, S. D.
[34]Dudley, Mr. William E., Grand Junction, Colo.

*Enlow, Rev. Charles E., Winter Park, Fla.
[23]Estabrook, Rev. Franklin J., Denver, Colo.

[8]Farren, Rev. M. A., 14 Beacon St., Boston, Mass.
*Fithian, Rev. H. G., Port Orange, Fla.
[33]Fuller, Mr. Columbus C., Bozeman, Mont.

[75]Gile, Mrs. Josephine, Colorado Springs, Colo.
[5]Gordon, Rev. John, Rockford, Ill.
[55]Graham, Rev. J. G., Gilman, Iowa
[89]Gutterson, Rev. George H., Cambridge, Mass.

[63]Hallock, Mrs. L. H., Portland, Maine.
[52]Hannaford, Rev. W. H., San Diego, Calif.
[4]Heberlein, Rev. F. W., Ashland, Wis.
[32]Henderson, Rev. A. S., St. Paul, Minn.
[31]Herring, Jr., Rev. Hubert C., Wichita, Kans.
[76]Hicks, Mrs. T. B., Los Angeles, Calif.
[6]Holmes, Rev. John A., Lincoln, Neb.
[19]Hopkins, Mr. L. G., Cincinnati, Ohio
[30]Howard, Pres. E. Lee, Fargo, N. D.
[54]Hoyt, Mrs. H. L., Los Angeles, Calif.
[50]Hufstader, Rev. R. C., Flint, Mich.
[1]Hume, Rev. Robert A., Hartford, Conn.

[44]Johnson, Mr. E. V., Wichita, Kans.
*Judson, Rev. G. W., Saco, Maine

[70]Keller, Rev. Lewis H., Oklahoma City, Okla.
[43]Kilburne, Rev. A. S., Eddyville, Iowa
*Kirker, Rev. James, Minot, N. D.

[62]Laviscount, Rev. Sam'l, Mobile, Ala.
[40]Leete, Rev. William W., Newtonville, Mass.
[10]Lewis, Rev. Frank F., Tonica, Ill.
[2]Libby, Mrs. J. R., 109 Danforth St., Portland, Maine
[80]Lockwood, Rev. George R., Chula Vista, Calif.
*Loomis, Mrs. A., Redfield, S. D.

[18]McIntyre, Rev. W. A., Danby, Vt.
[81]Mears, Rev. Charles Leon, 4841 Emerson Ave., Minneapolis, Minn.
[22]Metzger, Mrs. Fraser, Randolph, Vt.
[46]Moxom, Rev. Philip S., Springfield, Mass.
[28]Murphy, Rev. Charles G., Lincoln, Neb.

[92]Nadal, Pres. T. W., Springfield, Mo.
[57]Newcomb, Mrs. Lina W., Keene, N. H.
[15]Nichols, Rev. John R., Chicago, Ill.
[27]Noyes, Rev. F. B., Harwichport, Mass.
[13]Nugent, Rev. Walter H., Newburyport, Mass.

[9]Osbornson, Mr. E. A., 144 N. East Ave., Oak Park, Ill.

[39]Paisley, Rev. John O., Melrose Highlands, Mass.
[78]Parsons, Pres. E. S., Marietta, Ohio
*Patten, Rev. Arthur B., Torrington, Conn.
*Pettibone, Rev. Charles H., West Palm Beach, Fla.
[66]Petty, Rev. Orville A., New Haven, Conn.
[68]Pflager, Mr. H. M., St. Louis, Mo.
[12]Pitman, Rev. H. H., Shenandoah, Iowa
[7]Porte, Rev. P. A. de la, Gregory, S. D.

[90]Ricker, Rev. A. E., Dallas, Texas
[35]Rollins, Pres. W. H., Wichita, Kans.
[65]Roraback, Rev. Albert E., 215 Fenmore St., Brooklyn, N. Y.
[74]Roundy, Rev. Rodney W., 156 5th Ave., New York City
[67]Rouse, Rev. F. T., 20 Richards St., Worcester, Mass.
[86]Rowlinson, Rev. C. C., 919 Main St., La Crosse, Wis.

[60]Savaides, Rev. Y. S., Valley City, N. D.
[85]Scamman, Miss Edith, Saco, Maine
[45]Shearer, Rev. H. A., Paradise, Calif.
[41]Sheldon, Rev. Frank M., 14 Beacon St., Boston, Mass.
*Sherman, Mr. Charles D., Hartford, Conn.
[71]Stacy, Mr. A. P., Minneapolis, Minn.
[29]Starr, Rev. Harris E., New Haven, Conn.
*Stickney, Rev. George E., Fargo, N. D.
[21]Stone, Rev. Alfred W., Concord Junction, Mass.
[16]Styles, Mrs. R. C., Brentford, S. D.
[64]Sump, Rev. Frederic H. von der, New Bedford, Mass.

[72]Van der Pyl, Rev. Nicholas, Oberlin, Ohio
[83]Vogt, Rev. Von Ogden, 617 Wellington Ave., Chicago, Ill.

[88]Walker, Rev. J. T., LeMars, Iowa
[53]Walker, Rev. James F., Collbran, Colo.
*White, Rev. Frank Newhall, 19 S. La Salle St., Chicago, Ill.
[58]Whiting, Mr. E. M., Whiting, Iowa
[24]Whitlock, Rev. F. M., Marietta, Ohio
[42]Willard, Rev. W., 7613 Union Ave., Chicago, Ill.
[33]Williams, Rev. W. K., Minneapolis, Minn.
[77]Wissler, Rev. H. L., Gilbert, Iowa

[56]Young, Miss Anne S., South Hadley, Mass.

*Primary delegate not designated.

CONGREGATIONAL NATIONAL COUNCIL

Eighteenth Biennial Meeting

PARK (FIRST) CONGREGATIONAL CHURCH
Grand Rapids, Michigan, October 21-29, 1919

PROGRAM

(Parts not noted in "Minutes," as arranged and substantially as carried out.)

TUESDAY, OCTOBER 21

3.00 P.M. Address, Mr. Frank H. Mann, Secretary American Bible Society.
5.15 Stereopticon Lecture by Representative of Congregational Education Society.
8.00 Address of Welcome, Rev. Charles W. Merriam, Pastor Park Congregational Church, with Response by Moderator.
8.25 Address of Retiring Moderator, Rev. William Horace Day.

WEDNESDAY, OCTOBER 22

12.30 Theater Meeting; Address, The New Negro in the New Age, Rev. H. H. Proctor, Atlanta, Georgia.
2.20 Address, Our Program for the Years Just Before Us, Rev. J. T. Stocking, Upper Montclair, N. J.
2.55 Address, In the Thick of Things, Rev. H. F. Swartz, New York.
5.15 Stereopticon Lecture by Representative of the American Board.
7.30 Annual Meeting of the American Board of Commissioners for Foreign Missions.

THURSDAY, OCTOBER 23

Annual Meeting of American Board—*Continued.*
12.30 Theater Meeting: Address, During and after the War in Syria, Rev. Howard S. Bliss, Beirut, Syria.
12.30 and 5.15. Stereopticon Lectures by Representatives of American Board.

FRIDAY, OCTOBER 24

11.30 Address, Work of the Federal Council, Rev. C. W. Gilkey, Chicago, Ill.
12.30 Theater Meeting: Address, The Fine Art of Living Together, Mr. G. W. Coleman, Boston, Mass.
2.00 Sectional Meetings:

Section One

General Subject: *Snap-shots of Local Church Life.*

The Collegiate Church, Rev. William Dana Street, White Plains, N. Y.
Forward Step Week, How to ask for something more needed than money, Rev. Harry E. Peabody, Appleton, Wis.

The Present Day "Ladies' Aid Society," Mrs. Franklin H. Warner, White Plains, N. Y.
How to Get Sunday School Leadership, Rev. Frank E. Bigelow, Minneapolis, Minn.
The Mid-Week Meeting, Rev. Frank H. Fox, Decatur, Ill.

Section Two

General Subject: *The Training of Ministers for the New Age.*
The Ideals of the Up-to-Date Theological Seminary, President W. D. Mackenzie.
What a Pastor Sees as He Looks Backward Upon His Own Training and Out Upon the World, Rev. Frazer Metzger, Randolph, Vt.
What a Layman Thinks About the Minister's Training, Mr. W. E. Sweet, Denver, Colo.
Plans on Foot for Pushing the Strengthening of Our Ministerial and Missionary Force, Rev. Frank M. Sheldon, Boston.

Section Three

General Subject: *Recruiting for the Kingdom.*
The Church Within Prison Walls, Rev. Orville L. Kiplinger, Mansfield, Ohio.
Caring for the Men Who Sail Our Ships, Rev. M. A. Farren, Boston.
Evangelism in An Average Church of An Average Community, Rev. George M. Miller, St. Paul, Minn.
How Can We Help One Another in Evangelism? Rev. Frederick L. Fagley, New York.
5.15 Stereopticon Lecture: Congregational Church Buildings and How We Built Them.
8.00 Address: What the Forum Movement Means, Mr. George W. Coleman, Boston.
8.35 Address: Unexplored Moral Assets of the Nation, Mr. Raymond Robins, Chicago.

SATURDAY, OCTOBER 25

11.55 Address: Industrial Impressions of Many Cities, Rev. Nicholas Van der Pyl, Oberlin.
Saturday Afternoon—Free automobile ride and lunch at Plainfield Country Club.
6.00 Council Dinner in the Armory.
7.15 Address by Rev. Danjo Ebina, Delegate from Japan.
7.30 Address: Our Far-flung Line, Rev. Carl S. Patton.
7.45 Address: The Gospel of Christ in Army Life, Chaplain John T. Axton.
8.15 Address: The Spirit of America, Hon. J. A. A. Burnquist, Governor of Minnesota.

SUNDAY, OCTOBER 26

9.30 Communion Service. Conducted by Rev. J. Henry House, Salonika, and Rev. Henry K. Warren, Yankton, S. D.
10.30 Council Sermon, Rev. Raymond Calkins, Cambridge, Mass.
3.00 Sectional Meetings:

Section One

General Subject: *National Waste and Conservation.*
The Loss Through Preventable Disease, Theron G. Yeomans, M.D., St. Joseph, Mo.

The Use and Abuse of Luxuries, Rev. E. W. Bishop, Lansing, Mich.
The Loss of Moral Power Through Conflicting or Unrelated Moral Forces, Rev. Reuben A. Beard, Fargo, N. D.

Section Two

General Subject: *Democracy in Industry.*
As Seen From a Minister's Study, Rev. Herbert A. Jump, Manchester, N. H.
As Seen From a Labor Union.
As Seen From a Business Office, Mr. Van A. Wallin, Chicago.
As Seen From an Industrial Experiment, Mr. Arthur H. Young, Chicago.

8.00 Address, The Ties Between Great Britain and the United States, Rev. A. Penry Evans, Liverpool, England.
8.10 Address, The Industrial Crisis and the Spirit of the Church, Prof. Graham Taylor.
8.50 Address, The Church at Her Best, Rev. A. A. Stockdale, Toledo, Ohio.

MONDAY, OCTOBER 27

10.30 Annual Meeting of the Congregational Church Building Society.
11.30 Annual Meeting of the Congregational Sunday School Extension Society.
12.30 Theater Meeting: Address, The World Confusion—Why Not Try the Gospel? Rev. Dan F. Bradley.
2.00 Annual Meeting of the Congregational Home Missionary Society.

TUESDAY, OCTOBER 28

10.55 Address, The Tercentenary in England and America, Rev. M. E. Aubrey, Cambridge, England.
11.35 Address, Rev. F. L. Fagley, Secretary Commission on Evangelism.
11.55 Address, The Call of Siberia, Rev. Doremus Scudder.
12.30 Theater Meeting: Address, With the Last Million in France, Rev. Frank Dyer, Tacoma, Wash.
2.00 Annual Meeting of the American Missionary Association.

WEDNESDAY, OCTOBER 29

10.35 Address, The Temperance Situation at the Present Hour, Hon. Wayne B. Wheeler.
11.00 Annual Meeting of the Congregational Education Society.
12.30 Theater Meeting: Address, World-Wide Prohibition, Hon. Wayne B. Wheeler.
3.00 Address, The American Church in Paris, Rev. Stanley Ross Fisher.

THE MODERATOR'S ADDRESS

REV. WILLIAM HORACE DAY

WHITHER?

Quo Vadis?—Whither goest thou? the world demands of America. An evasive answer will not avail, for we stand at the beginning of a new age. When the Revolutionary War ended, Thomas Paine stopped publishing "The Crisis," saying, "The times that tried men's souls are over." A crisis had passed, but John Fiske was right, *the* critical period of American history had just begun. March 27, 1918, Lloyd George sent his Macedonian call across the sea—"We are at the crisis of the war. It is impossible to exaggerate the importance of getting American reinforcements." Sir George Adam Smith told us in New York how desperate was the situation, but added, "While you are coming up, we will hold the line." On the 12th of April Haig's men, with their backs to the wall, determined to fight to the end, believing that the safety of their homes and the freedom of mankind depended upon the conduct of each at that critical moment. Would the Von Hindenburg line overwhelm Paris? For one hundred and thirteen days fate hung in the balance.

On the one hundred and fourteenth day the French were still retreating, but a long line of trucks was rushing through the night, packed with the citizen soldiery from overseas. These men, bred to believe in peace, with their inadequate military training, were to confront the tempered steel tip of the lance aimed at the French capital. French soldiers at Verdun had made good their words "They shall not pass." Could our soldiers do as well? The spirit of America compensated for the unpreparedness of America and the tide of German invasion was forever broken. Before that hour the French people had enthusiastically welcomed our army, but it was always with a touch of patronage because they distrusted our soldier qualities. But overnight the mind of the French press and of the French people was changed, with the morning headlines "The Americans can fight."

History's Critical Hour.

We thought that the most critical period in modern history, but a more critical hour is here. In the seven-fold heat of war, human society was molten, running like lava. It is already becoming hard. Whose image and superscription is it to bear, Christ's or Caesar's? Ten years hence it will be too

late to change our answer to that question. It is more than probable that what we do in 1920 will determine the course of history for a century. Our attention to-night is focused upon Washington, for there America's formal answer must be given.

In international relations the world asks this question — Whither? A year after the signing of the Armistice we have neither peace nor joy. We must not be impatient of honest debate, nor find fault because so momentous a document is thoroughly examined, but we are indignant when men are so busy breathing out chauvinisms and slaughter against the administration that we are technically still at war. While the world burns, the Senate fiddles. There have been great resolves, great searchings of heart, but so far only shrill, melancholy pipings amongst the party sheep folds. Imperative as are free discussion and honest criticism, our duty now is to enter the land of action. God has made us rich and mighty. This is our mandate, to take our share of the white man's burden and help police the world, though it make us responsible for a free Constantinople and a delivered Armenia. A boy of thirteen has no business in entangling alliances, but a man of thirty has no business to shirk them.

In industrial relations at home humanity demands of America—Whither goest thou? All nations are in the midst of a revolutionary modification of the industrial order. We are told the wage system has broken down, that as political autocracy has been discredited it is no less true that the world must be made safe for a democracy in economic life. Some form of *industrial democracy* is coming by which labor and the public will share with capital in the control of industry. At the President's Industrial Conference three groups, representing labor, capital and the public, have each presented a tentative answer. What answer shall the Church give? The National Council is not a congress of economic and social experts. Let us not blithely enter in where experts fear to tread, as is the manner of some. But we are experts in morals and religion and the country has a right to our verdict upon the doctrines which underlie our economic and social thinking. What do you think of collective bargaining? Shall labor have a right to representatives of its own choosing? Should it be as free as capital to choose its spokesmen? What shall we say of that conception of the solidarity of labor which depends upon the closed shop? After the Revolution civil war was repeatedly averted only because the people were accustomed to government by free discussion. The only thing that will cure the ignorance of the people today will be a wider knowledge, and such knowledge is disseminated only

by free speaking. The pulpit is less trammeled than any other form of public utterance. In her forums and discussion clubs the church has an unequalled opportunity to serve the cause of popular enlightenment.

America's prohibition program likewise interests the world. Since the Emancipation Proclamation there has been no more drastic curtailment of personal right or abridgment of tradition-sanctioned property right than the adoption of Prohibition. The Eighteenth Amendment has been added to the Constitution because the great majority of the people of the United States believe that the only way to control the saloon is to kill it. Under our Constitution a vigorous minority might possibly have passed the amendment, but such was not the fact. In Congress the majority of the representatives of the four most populous states, New York, Pennsylvania, Ohio and Illinios, voted for the amendment, more than two to one in favor. If any of these states had voted solidly against prohibition, it would not have been submitted. It is not a law enforced upon the many by the few. The nation has resolved on self-control. And the world is weighing the soul of America in this matter. Crossing last Spring to England, the question was repeatedly asked me—Can you do it? So many said in almost the same words, It will be a splendid thing if it can be enforced. And then they would discuss the difficulties of enforcement in the face of the lawlessness of the East Side of New York.

America's great peril is anarchy, anarchy not of the wild-eyed, red-necktied, foreign-born variety, but the anarchy of the self-indulgent, privileged and educated class. No finer word has been said than by Mr. Taft: "Every loyal citizen must obey the voice of the majority. This is the fundamental principle of self-government. It is the principle of the right of majority rule which the Bolsheviki of Russia are fighting with wholesale assassination and starvation. One who in the matter of national prohibition holds his personal opinion and his claim of personal liberty to be of higher sanction than this overwhelming constitutional expression of the people, is a disciple of practical Bolshevism. He is not playing the game of self-government fairly." (Abbreviated.)

Peril Induced Co-operation.

Under the pressure of the war peril, nations, races and religions forgot age-long enmities and worked together. In the four years struggle for international liberty twenty-four nations with fourteen hundred million population unified their armies under the command of a single general and became a *league of nations* to defend the freedom of the world. Under

this same pressure of peril, antagonistic classes within the country realized a new solidarity as they tried to meet the colossal requirements of the conflict. The nation made itself a *league to enforce industrial peace* within, which resulted in a partial economic truce and accelerated production. The same pressure of a common peril led the American people to surrender something of personal liberty for the sake of national effectiveness. Under the blazing light of a burning world, no shadows obscured the moral and economic waste of the drink traffic. Only a sober nation can become a victorious nation.

But the pressure of war peril has passed. Can we meet a still greater test of character and in the more selfish atmosphere of peace maintain a basis of good will in all human relations, political, industrial and moral? The Church is the only organization whose business it is to develop motives of sacrifice and service. Only when impelled by these religious aspirations do we cease to be actuated by selfishness. Never were the resources of the Church so abundant, never was her membership so large, and yet never was she *so bitterly assailed* for inefficiency and neglect. If the Church is to meet the greatest challenge of her history, she must attain practical unity, adequate leadership and converting power.

Practical Unity.

Who of us can forget the day Lloyd George made his "disagreeable speech" in Paris. He frankly told the world how badly things were going and said, "Particularism has prolonged the war; solidarity alone will win the war." President Wilson made emphatic demand for a unified command, and Foch became the Allied Generalissimo. Without the unified command the Central Powers would have entered Paris. The experience of the Allied Armies has been the experience of the Churches and welfare organizations serving the Allied Armies. Old sectarian hostilities and prejudices were compelled to stand aside and Catholic, Jew and Protestant made common cause to sustain the morale of the army.

Before the war, when confronted with the inexcusable waste by competitive sectarianism, we had done some talking about church unity, but now, on the field of foreign missions as on the field of battle and in the home efforts of the missionary movement and the United War Work Drive, we did something more than talk, we discovered that the most diverse creeds and polities had been united in a compelling program of service. Christians desire no organic unity that will curtail stimulating variety, but as soon as we lay our denominational programs on the table and work them out as a part of the whole task, even the most unyielding denominations begin

to see, what has so long been apparent to the rest of the world, that a considerable proportion of our sectarian differences are nothing more than the product of personal pride and theological vanity. When we work to serve the same end and do it together we discover that we are "all of one mind and one heart." We shall further discover that we have many if not all things in common.

When we are absorbed in attaining the maximum service, those denominations most nearly related will undoubtedly form organic union, and all denominations of Christians *when working together will grow to be more alike* because each will learn valuable lessons from the other. In the interests of economy and efficiency churches will unite as business corporations have united. A group of plow manufacturers were united in a plow corporation. Some one told me they reduced the number of models they marketed from over a thousand to forty-seven, which was quite sufficient for the needs of the farmer. The majority of the models had no value except to point the tale of competing salesmen. The reduction simplified the processes of manufacture, reduced the cost to the consuming public and increased the income of the corporation and the wages of the workers.

The Inter-Church World Movement means a practical unity of Protestant denominations in the service of the world. At this moment in all parts of the world and in every county of the United States an intensive scientific survey has been blocked out and in some cases is already under way. As the result of this survey an adequate program will be presented, based not on a series of enthusiastic guesses run through an adding machine, but upon estimates that will bear the most searching criticism, these surveys to give foundation for a five year program for United Protestantism. Protestantism will have a practical working unity of service. If then the Church is to meet the challenge of this most critical period and make the world safe for democracy, it must learn to utilize those principles by which alone the Allied victory was possible, the same principles which have revolutionized the organization of modern industrial life.

Adequate Leadership.

If the Church is to be successful in this crisis, it must have adequate leadership. *Inefficiency of leadership* is the tragedy of modern social organization. During the last two years and a half, the American spirit has made a glorious record overseas. We take the greatest pride in these achievements, but ours is a chastened pride because in administration and organization we have fallen far below what the country had a

right to expect. In spite of the stimuli of patriotism and high wages, labor at home was but 33 per cent efficient. These unverified figures were given me regarding the A. E. F.—the Army was 35 per cent efficient, the Red Cross 38 per cent efficient, and the "Y" 48 per cent efficient. I have come to the conclusion that the church of which I am pastor is hardly 40 per cent efficient; that is, nearly 60 per cent of our members make no real contribution to the total program of the church beyond more or less regular attendance at morning service, and a contribution to the current expense and benevolence budgets. The glorious victories overseas were due not to administrative efficiency but to the undaunted spirit of America, and our failures in organization were in a measure due to inefficient leadership.

What makes great leadership in the Church? Three things: first, great *consecration;* second, great *education;* third, great *backing.* The men who to-day stand high in our national leadership are those who have been fortunate in receiving strong backing. That which keeps a considerable percentage of able young men out of the ministry is the conviction that ability and devotion are allowed to go to waste. Few of them realize the full economic difficulties of low salaries, but many of them refuse to enter the ministry because the ministry seems to them a futile occupation. We lack Christian leadership not only because we fail to enlist a sufficient number of the able, devoted, well-educated young men in the gospel ministry, but what is still more worthy of condemnation, we so use those who do enlist as to waste their powers and render them weak in leadership. Many of you can think of some man of far above average ability, with a whole-hearted consecration, with a splendid education, leaving the theological seminary and entering his first pastorate, where he showed signs of great promise. After ten or fifteen years you find him a discouraged and futile man, the heart gone out of him. What is the matter? He very likely is partly to blame, but had he been properly backed he would not have failed to become a leader.

The Pilgrim Memorial.

God commanded the Hebrew people to build a stone monument as a memorial to the pioneers. After three hundred years we have undertaken to build a memorial to our pioneers. It is not to be a monument of stone but a great Pilgrim Fund by which we expect to revolutionize the economic position of the minister. It provides economic protection against the fear of disability and old age. It makes him conscious of the backing of the whole Church, saying to him—you are not an isolated individual confined to a single parish, but you are an

officer in the Congregational Army and we will see to it not only that you are supplied with daily necessities but that some adequate provision shall be made for old age, disability and death. It further proposes to increase the backing of his parish by insisting that the local church recognize, what purely commercial corporations have long since recognized, the responsibility not only to pay the living wage of to-day but to provide deferred wages that should protect old age. And these, too, are conditioned upon some exercise of thrift on the minister's part.

The Pilgrim Memorial Fund is to serve as a lever then to lift our churches to a new effectiveness in their backing of the minister, to relieve the minister of those things which destroy his initiative and power to lead, for when the minister feels he is the head of a going concern you almost inevitably make him a coming man. The significance of this undertaking in increasing the effectiveness of pastoral leadership is realized when we remember that less than one-sixth of our ministers receive a living wage of $1500 and over—the sum below which the War Labor Board told us that an artisan could not bring up a family on the American standard. Nearly one-half of our Congregational ministry receive less than $1000 a year. Last year in an old New England town I was talking with a pastor who had been there for a number of years. His salary had never been much above a thousand dollars. An article had appeared in the *Congregationalist* advising the dropping of the Pilgrim Memorial Fund plan during the war. After telling me something of his difficulties and how his wife had managed to keep things going, he burst out, "For God's sake, do everything you can to help this fund along or we fellows can't face old age. We can't live."

At another point we have a prolific waste of leadership. In all Christendom there is hardly a worse method for the settling of pastors. Because of its difficulty, we have been afraid to assist adequately the autonomous local church and the independent minister in meeting the problem of prompt settlement. After all deductions are made, there are hosts of unemployed ministers who ought to be at work, and leaderless churches that ought to be moving forward, whose wasted years will be saved by more effective methods of supervision. To do this work, English Congregationalism, which has been even more tenacious of independency than we, has just set apart nine provincial moderators.

A Converting Church.

"We are between two greeds, the greed of those who have and the greed of those who have not." There will be eternal

strife until the gospel of the Church shall successfully change the motive of greed into the desire to serve. To meet this challenge we must have a converting church. *Conversion of the individual,* transforming a selfish man into a ministering man is fundamental. The goal of the Church is social, the method of the Church is individual. We want parks, playgrounds and modern plumbing, but social betterment will not save the world. "The soul of all improvement is the improvement of the soul." The world will be saved only as persons are transformed and made partakers of the divine nature. The business of the Church is to bring men to repentance, for error must have a change of mind, and to regeneration, for selfishness must have a change of heart.

Side by side on my desk are two pamphlets, one the bulletin of the National Catholic War Council and the other a copy of one of Babson's Commercial Reports. Each was discussing social reconstruction. One summarized a quotation from Pope Leo the XIII, "Christianity alone can save society. Capital and labor must both reform. Humanity must be considered first." The commercial report asserts, "The need of the hour is not more legislation; the need of the hour is more religion. Congress is playing politics over the League of Nations. Those who like the President line up for the League of Nations; those who do not like him line up against it. Congress needs more religion. The solving of the labor question is wholly a question of religion. The only great organization which has the machinery and opportunity to develop the constructive motives of love and sympathy and hope is asleep."

We must have a converting Church. The Twentieth Century Church needs to restudy the sources of First Century power. The Apostolic Church lacked the assets of the modern church—great numbers, great endowments, large incomes, conspicuous social standing. For the most part all of these forces were in opposition, but the Church of the apostles had a revolutionary program. It turned the world upside down. The business of the modern church is no less revolutionary. It ought to turn the world right side up. The Church of Jerusalem was ordered to tarry until endued with power and its members became effective as witnesses of Christ. They were the witnesses of a Christ who was more than a dead carpenter who had left a record of noble sayings. *Saul,* the persecutor, discovered that he was blind when light fell upon him from heaven, and he began to pray. When a humble witness had opened his eyes, he began to proclaim Jesus as the Son of God. The whole group of Christians went everywhere preaching the Word; the great and mighty marvelled

at their boldness, but the Lord added to them day by day such as were being saved. The Lamb that was slain goes forth to war with the beast. To as many as believe on Him, accepting His teaching as the wisdom of God and His presence as the power of God, He gives power as sons of God to follow in His train. In the arena of international conflict, of industrial strife and the soul's warfare between duty and desire, the kingdom of good will wins victory only as individuals experience a change in heart and motive, because the Church is a converting Church.

The Place of the Cross.

Commercial Corinth's social and moral problems appear strangely modern. The greatest apostolic witness declared that among them he preached nothing but Christ and Him Crucified, that is, that aspect of the character and message of Jesus which was revealed in His cross. The sacrificial principle incarnate in Him who hung upon the cross is the only possible foundation for co-operative life. As soon as it becomes the central motive, the individual life becomes dynamic, capable of the most powerful co-operative living.

Impatience with traditional and sometimes immoral theories of the Atonement which caricature God and distort the Scriptures must not weaken the conviction that the converting Church of today must be the witness not only of the Christ who is eternally alive but of the Christ whom God exalted because He endured the cross. Scourged and bleeding beneath the trampling of the *four horsemen of the Apocalypse* —pestilence, war, famine and death—stricken humanity has found a new reality in the gospel of sacrifice, which requires that if any man would live as Jesus lived, it must be by the way of the cross.

Thirty-six hours after the German inflammables had set fire to the cathedral at Rheims, an aviator flew by night over the city. At first he saw nothing but one vast, dark ruin, when suddenly, looking straight down, he saw in a frame of perfect blackness a glorious cross of fire, all that a mad vandalism had left of the most beautiful of French cathedrals. The business of the Church is to lift up the souls of men out of the blackness of greed, brutality and unbelief unto God. Ours will be a converting Church whenever through the power of our faith men are lifted up toward God. Then at the very heart of the present black distress the glorious cross will be seen blazing with power and promise that the kingdoms of this world shall become the Kingdom of our Lord and His Christ.

THE COUNCIL SERMON

THE CHURCH AND THE SOCIAL CONSCIENCE

Rev. Raymond Calkins, Cambridge, Massachusetts.

"That he might present it to himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."—*Ephesians* 5:27.

The Church is coming in for a good deal of criticism. We are told that church-going has practically ceased to be a habit of the American people taken as a whole; that corporate Church loyalty is dwindling; that the thought of the Church does not measure up to the problems of the hour; that its ethics are narrow, without moral range and vision; that its social program is petty, parochial, provincial. And we are told that it is without moral leadership; that whereas we used to have wooden churches and granite ministers, now we have granite churches and wooden ministers.

Now nearly every item in this general indictment can be challenged. The Church has by no means failed in spite of the monotonously repeated assertion that it has. It is not true that the people no longer go to church. Has loyalty disappeared? When was there ever such a united demonstration of church loyalty as the great Methodist campaign, rolling up the unprecedented sum of $110,000,000 for work at home and abroad? Are the laymen uninterested? On the contrary, they never were more interested in the Church. Are we ready to sneer at the men who compose the ministry of the Church today? But a secular journal not long ago paid them the tribute of saying that this band of men, unrecognized, underpaid, overworked, unassuming, that never complain, never strike, is accomplishing under conditions that make their performance nothing short of heroic, a work that is fundamental to the stability and permanence of our civilization.

Is the social service of the Church to be despised? But men forget that every institution that they hold dear, school, hospital and college, is as closely related to the Church as an

apple to a tree; and that every modern movement for the reclamation of mankind owes its origin, its existence and its maintenance to the heart of love that still beats warmest where two or three are met together in the Master's name.

The Heroes of Today

Is the Church without its militant heroes and an imperial statesmanship? But I remember that this is the annual gathering of the oldest foreign missions organization in the United States. From the day of those first missionaries, over a hundred years ago, down to the very day in which we live, the roll of its volunteers contains the names of some of the most intrepid heroes this land has ever produced. And when I found myself thrilled with the stories of a self-sacrifice so complete that there was literally no self left to sacrifice, I was proud to ask myself what group of men anywhere can produce representatives that will compare on the whole with the devotion and selfless heroism of our ordinary everyday missionary. When I read of plans for the betterment and rebuilding of the world, I say to myself: Do not nearly all of them lack precisely that vision, that breadth, those spiritual dimensions that make our foreign missionary program the most inclusive and fundamental plan for the ultimate redemption of mankind that is in the eye and mind of men today? The world statesmanship of the Church's missionary program contemplates the redemption of the backward races of the earth. Beside it, many secular schemes look petty and narrow, sectional and provincial. For a truly imperial plan for the reconstruction of a broken world, we can look only to the Church of Jesus Christ.

An Adequate Social Conscience

Such, then, to my thinking, is the perfectly just and sound apologia that may be made for the Church of today. The real question is, Can the Church herself, can those of us who love her, believe in her, and are giving our lives in her service —can we be satisfied? Is there nothing lacking? Can we say that the Church is without spot or wrinkle or any such thing? Is there nothing for which we have to reproach ourselves? Is there nothing earnest, vital, meaningful, for us

still to do? I believe there is. The great outstanding need of the Church today is the possession of an adequate social conscience.

To compress in a word what I want to say, it may, I think, with justice be urged, not that the Church has not a social conscience, but that that conscience has been, and to a certain extent still is, conventional in its range; that it lacks a penetrating moral vision and an uncompromising moral courage. The defect in its moral outlook lies here: that it too often seems to provide only a foundation for the existing social or economic order, whereas its Gospel ought to be spiritual interpretation and proclamation of the essential teachings of Jesus from which a higher, better and juster social order must emerge.

The Disturbing Idealism of Jesus

I do not know who it was who spoke of the "disturbing idealism" of Jesus. No one can read his New Testament intelligently without discovering that it was just that.

It disturbed the Scribes and Pharisees, and the elders of the Jewish Church. It had all kinds of upsetting potentialities in it. When the New Testament Church uttered the idealism of Jesus, it had the same effect. The message of St. Paul at Ephesus did not let things alone. The industries of Ephesus were indignant: "Sirs," they said, "ye know that by this business we have our wealth."

If the Church today truly interprets and utters and lives the idealism of Jesus, it will do more than provide a foundation for the existing social order. It will contribute the spirit of Jesus to the ideals which are provocative of discontent with the existing status. If we look at the contemporary ecclesiastical conscience, must we not say that it is too often content to think what has been thought, to echo the word that has been spoken, to do the possible deed, and to walk in a path that has been already blazed? Can it be claimed that its thought is critical and constructive? That its outlook overleaps present conditions and is passionately bent on the creation of a juster and truer social order? That its conscience is keen, awake to defects in actual conditions, and

resolutely bent on securing a closer approximation to the kingdom of God?

From this point of view, the undoubted devotion of the Church to all forms of charity and relief does not, you see, begin to meet the issue. "The business of the Church is not to pity men. The business of the Church is not to rescue men from their sufferings by the mere means of material relief, or even by the means of spiritual reassurance." That is not the business of the Church if its business is Christ's business. Christ did not merely pity the man sick of the palsy. Neither did Christ merely say to him, "Thy sins are forgiven thee." He gave him power to take up his bed and walk. And to make lame men walk, to remedy the causes of their decrepitude alone will vindicate the Christian conscience of the Church that bears the name of Christ.

Already the Church rests under the suspicion of being more interested in charity than in justice, and to that extent its charity is resented. As a result, the toiler feels, often unjustly, that its social service is a pretense and a sham. But the fact remains that we must pass in the operation of our Church conscience away beyond the notion of charity, and must swiftly realize that while its business is to care for the poor, its first business is to remove the causes of poverty. The criticism may fairly be made that thus far the Church's social work has not kept pace with the deepening problems of our modern world. It is quick and tender to care for victims of tuberculosis, yet not in condemning the real estate that produces them; it is lavish in its gifts to provide hospitals for the victims of industrial accidents and disease, but not in its indignation against the industrial greed and carelessness that cause them; it gives bountifully to the hungry and the naked, but it tolerates an antiquated industrial order that breeds them; it loves its homes for the aged poor, but it is not keen about old-age pensions. In a word, the moral code which is traditionally Christian, needs expansion and revision because it has not taken note of the change of requirement due to the passing of the storm center of the modern world from individual to social problems. An individualistic religion is not adequate to the needs today.

The Church has, in each age, done about what it conceived to be its duty. The trouble has lain in an understanding of its duty. And the supreme duty of the Church today is to direct its onslaught not only upon personal and individual vice, but also upon social and collective sin. Until the Church shows its moral determination that not only individual but corporate selfishness shall be checked by justice, and that the economic world shall not proceed solely upon the basis of self-interest, she cannot exhibit that type of social conscience which will claim the loyalty of thinking and suffering humanity. For the Church is the agent of the Kingdom of God only in proportion that it is the true instrument and shrine of that immortal and pervading and all-conquering spirit of Christ, which to deny is for the Church to lose her birthright and her glory.

The Church Outside the Church

At this point we are challenged by the serious consideration that for this inclusive, courageous and penetrating moral conscience, many people today are looking beyond the Church and not to it. I do not say that it is necessary to do this. I am only pointing out that this is what many earnest souls are actually doing. The fact must be faced by every serious Church lover that "Society has absorbed into its living tissue a large measure of that idealism of which the Church seemed once to be the solitary representative."

Society in the twentieth century differs from that of the thirteenth century, for example, in having moral resources within itself which render it independent of any single section in the pursuit of the highest good. It has well been asked if the difficulties in which organized Christianity is placed at the present time, do not arise from the absorption of its highest idea into the conception and practice of morality outside and independent of the Church itself. No man who faces that question honestly can treat it flippantly. It is a question of life and death both for the Church and for the new social order. The Church cannot bear the imputation that its social conscience is not alive enough, penetrating enough, to satisfy so many who do represent so much that is best in modern culture and social passion, so much that is

earnest in every class of society. Many who have silently withdrawn from the Church or have lost their faith in it, are not the frivolous or the unmoral, but men and women who believe that they can realize Christ's ideas better outside the Church than through its instrumentality. I believe that they are tragically mistaken. I only record how they honestly feel.

And then, there are the thousands of unchurched, passionately in earnest labor leaders themselves. The fact needs to be faced that there is an immense amount of religion—in so far as a moral passion, and an instinct for brotherhood, are elements of a true religion—in the labor movement, taken in the large, today. Yet for multitudes of these men socialism has become a substitute for the Church, and the idealism of the earthly propaganda has taken the place of the visions and ideas of the religious faith. Look where you will, then, you find a vast amount of what must be termed a genuinely social conscience, which is of the very nature of religion, operating wholly outside the sphere of the life of organized Christianity. For myself I cannot view that spectacle without concern—I cannot view it without concern for the Church. For while I do believe that ultimately Christ will present the Church to himself a glorious Church not having spot or wrinkle or any such thing, holy and without blemish, still I know that if the Church is truly to be itself, if it is to be the Body of Christ, then it must reincorporate within itself the spirit of true religion wherever found.

But neither can I view the existence of pure religion apart from the Church without concern for those who are thus outside the range of the spiritual message of the Church. For them also it must mean loss; deadening, saddening loss and emptiness. For the "one thing needful" today, as always, comes more from the sanctuary than from any other source. It puts into human life a joy, a strength, a nobility, that are precious and permanent. It provides the soul with a complete spiritual equipment for which, after all has been said, one just does look elsewhere in vain. The Christian impulse, more than any other motive, can be made to hold and to discipline corporate enthusiasm. It may well be asked

if the social movement can afford to dispense with it, much less to despise it. Chiefly it is the Church which generates the spiritual sentiment and above all the spiritual assurance and confident hope which must go hand-in-hand with culture and humanitarian passion and devotion, if human life is to be made sane and sweet and strong. What would it not mean if these souls could be touched, quickened by a coal from off the altar of the living God which would replace their noble melancholy with the confident assurance of St. Paul that because we are laborers together with God, our labor cannot and will not be in vain in the Lord?

The Religion of Justice, Democracy and Brotherhood

One thinks of the mass of handworkers, wage-earners, the vast industrial army upon whose work depends the structure and existence of the social order. The social creed of this multitude of men and women is in many vital respects a replica of the Gospel message. Justice, democracy, brotherhood—these are the religion of the world's industrial workers. And these are the keynotes of the Gospel of Jesus Christ. Yet what we discover in at least a large radical element in this host who hold in their hands and know that they hold in their hands the future of governments and the very structure of human society, is the absence of that comfort and that control which comes from a total understanding of the message of Jesus. To one who knows anything of the life of the people, the thought of them in the midst of the birth and labor, the sweat and the dying, the pain and the joy of human existence, devoid of the sure knowledge of God in Jesus Christ our Lord, is so heart-rending that no one even remotely sharing the Saviour's sympathy can fail to know his piercing compassion beholding the multitudes as sheep having no Shepherd.

Think of the social danger of these great popular movements that are sweeping over the world, which no voice or hand of man can stay or control; great mass movements unerringly and irresistibly directed to the attainment of the people's right to life, to liberty, and to the pursuit of happiness, undisciplined by the religious motive, without the sobering or the sweetening of the Christian Idea: going forward

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under the dreadful persuasion that Christianity is "the chloroforming agency of the confiscating classes," that the notions of individual holiness and responsibility are a delusion long practiced to hoodwink the people, and that the Christian religion as a whole, with its hopes and its fears and its teaching of the Invisible and Eternal is an obsolete superstition, and a positive obstacle to the realization of the Industrial Program! Just to state the case is to fill all sober-minded men with a sense of the sinister possibilities of the modern social movement unless somehow it be permeated with the spirit of a true religion and directed by a motive that is essentially Christian. Without exaggeration it may be said that the destinies of mankind are involved in the issue.

In whatever direction we look, therefore, we discover that the times call for the recovery, the assertion and the operation by the Church of a social conscience both penetrating and adequate, that will at once win the loyalty of all earnest-minded men, satisfy the aspirations of the most passionate lovers of justice and brotherhood, touch the lives of the multitudes with the spiritual quickening which they need, reach the source and springs of the social currents and movements of our day and control and direct them toward the ultimate attainment of the Kingdom of God among men.

This is the great modern missionary movement of the Church of Jesus Christ. I cannot help being grateful that at such an hour and with such a task, we are gathered here, a composite Christian Assembly representing all the interests, all the resources, all the strength of one historic branch of the catholic Church. Before such a mission, the old distinctions between home and foreign missions, domestic and distant tasks, all fade and disappear. There is no near, no distant. The moral Program of the Church today has no latitude nor longitude. It stands single, universal, four-square. The issue is world-wide, the same in Bethlehem of Judea as in Bethlehem of Pennsylvania. It is not alone for our nation or for our race. "It has suddenly become obvious that the whole missionary program of the modern Church, home and foreign, national and international, demands absolutely the Christianizing of the social order."

Christ Our Instructor and Guide

For the settlement of this problem, for the performance of this task, all who love the Church and believe in its divine commission and appointment will look for instruction and guidance only to him who loved it and gave himself for it. All that is needed is that we seek to discover, to recover, if we can, the accent, the attitude, and the authority of Christ himself.

First of all, we will seek to recover the accent of Christ. Taking up what he had to say precisely as if we had never done so before, we will grasp anew, and seek to utter the simple, searching teachings of Jesus. I heard sometime ago with deep interest an essay on the Radicalism of Jesus. The author took the position that the contribution of Jesus to the moral and spiritual life of the world lay not so much in the announcement of new ideas, but in carrying to their roots and ultimate consequences ideas with which the world was already somewhat familiar. I am not so sure about the first part of that statement, but I am absolutely sure about the last part of it. The prime function and duty of the Church today is not to evolve new ideas, but to carry to their roots ideas with which it has long been familiar. This is the kind of radicalism which we need today, and the only kind. To this degree every Christian preacher and disciple should be a religious radical in our modern world.

What Love Means

Here are the familiar teachings of Jesus, about love, about brotherhood, about justice. Jesus carried the notion of love to its roots. It means that a Jew should love a Samaritan, and that a Pharisee should love a publican. It means that Dives should love Lazarus, and Simon the woman who was a sinner. The Church for the recovery of a true social conscience has only to insist that men love one another in the same radical reach of that doctrine. It means that a white man will love a Negro; that an American will love one whom he is sometimes pleased to call a "dago"; it means that a workman will love his master, and that an employer will love his employee. It means that the Church will love men and women and little

children in a different way from the generalized and poeticized forms of love contained in repetition of Bible verses and the singing of hymns. "When a mother loves," as an eloquent English chaplain has reminded us, "though she be a queen, she becomes interested in soap and water, sheets and blankets, boots and clothing, and many other mundane things. And when the Church loves, she will have something to say about rents and wages, houses and workshops, food and clothing, and many other things. Where is the Church's mother-love? Where is her fierce mother-wrath as she sees her children trampled in the mire . . ." and preventable destitution and poverty wasting the bodies and souls of men? When the Church knows the radicalism of Jesus in the sphere of love, it will give the lie at once to the statement that what falls within the range of economics falls below the proper level of the priesthood in its best estate; it will elevate to commanding view Jesus' estimate of the worth of a human soul. Now that is radical teaching. That is what Sylvester Horne has called it—a romantic Creed. "It means that the soul of a Negro laborer, whether on the Congo or in the Cotton-belt, is of more value than all the diamonds of Kimberly, than all the millions of all the magnates of America, and that one of these little children, conceived in lust, born in poverty, and doomed to degradation, whether in China or in Chicago, is of more value to him than all the suns and moons and stars that people infinite space."

When the Church loves as Jesus loved, it will remember that a part of our population still lives in houses so wretched that whereas the average mortality of children under five years of age is fifty-one per thousand, in these wretched tenements, some of them owned by church people, it mounts as high as ninty-two per thousand; and whereas the deaths from tuberculosis in the community as a whole are five per thousand, among the dwellers in these houses they are thirty-five per thousand. Also the Church will have something to say about an economic system which kills thirty-five hundred miners and thousands of railroad employees in a year—a proportion far in excess of any other civilized land.

The Meaning of Brotherhood

Jesus' teaching concerning brotherhood carried it to its roots. It cut straight across national pride, race prejudice and class consciousness. And it will today, if we know how to utter it with the accent of Christ. That one simple principle will cause the Church to stand squarely for a new international brotherhood and sisterhood of nations, to replace that selfish and sinister nationalism which shot our world to pieces and headed civilization for the shambles. It will make Americans not only willing but eager in their strength and liberty to become the big brothers of the helpless Armenian population across the seas. It will mean that the Church will stand four-square for that democracy in industry, that brotherhood between employer and employee without which anarchy will replace law and bloodshed will take the place of order and peace. When the Church utters the principle of brotherhood with the accent of Christ, it will have something fresh to say about the treatment of the immigrant and the worth of a civilization which last year permitted three hundred lynchings.

The Meaning of Justice

Jesus carried the elementary principle of justice to its roots, and it caused him to heap anathemas of denunciation upon the orthodox of his day who would not so much as touch with their fingers the burden that was crushing the lives out of widows and orphans. When the Church recovers the accent of Christ, it will have a new word to speak concerning an economic order which even in these days allows two per cent. of the population to own sixty per cent. of the wealth, and leaves sixty-five per cent. of the population with but five per cent. of the wealth, and decrees that nine-tenths of the employees in manufacturing and transportation industries east of the Rocky Mountains and north of Mason and Dixon's line, shall receive less than eight hundred dollars per annum, and that the average wage of twelve million unskilled laborers shall be only five hundred dollars per annum.

In all of this, the Church is being no more, but also no less, revolutionary than Christ himself. It is simply facing the

modern economic world with the trenchant judgments of its Master. It is simply replacing a conscience which has been too conventional and complacent with the piercing conscience of Christ himself. If this be called radicalism, it is simply the radicalism of Christ which alone can remove the selfish cancer from the heart of humanity and preserve it to health and peace and righteousness.

In all of this also the Church will be no respecter of persons any more than was Christ himself. It will utter its message of love, of brotherhood and of justice, cut where it may. The democracy for which it stands, will tolerate neither the dictation of capital nor of labor. If it rebukes the capitalist who substitutes "welfare work" for the ideals of a fundamental partnership in the great processes of production, manufacture and distribution, it will rebuke also organizations of labor which are themselves unfraternal and undemocratic in their outlook and program and threaten to overturn the very structure of society for ends which are admittedly material and selfish. It will talk to men—all men —not of their rights and privileges so much as of their duties and obligations. It will never take sides; or rather it will take the side of the line which Jesus took. The line he drew was not a horizontal line. Horizontal lines talk of upper and lower, rich and poor, master and servant, educated and ignorant, native and foreign. But the perpendicular line which Jesus drew pierces through them all and talks only of right and left, darkness and light, sin and righteousness, right and wrong, justice and injustice, selfishness and unselfishness, life and death. To speak with the accent of Christ is to take sides with Christ.

The Attitude of Christ

And when the Church has thus regained the accent of Christ, it will recover also his attitude. It will, that is, be profoundly discontented with conventional definitions of goodness and with the mere maintenance of ecclesiastical tradition in its pursuit of righteousness. I need not remind you what a non-conformist Jesus was in these respects. And when the Christianity of the Church more nearly approximates that of Christ, its whole ethical attitude will be reinvigorated and

enlarged. Its definitions of goodness will be broadened and made adequate to the life of our modern world. The day will have passed when a man will be pronounced "good" by the Church who lives a respectable private life, observes the technical pieties and the ecclesiastical proprieties, but may be sinning in his business life and commercial relations against the most elementary principles of honorableness and brotherliness. It will not tolerate a standard of goodness far below that which the world outside the Church will admit or recognize.

And the moral aims of the Church will expand. For aside from the splendid altruism of foreign missions, the Church has not yet begun "to hitch the big motives of her faith to big enough jobs of service." "Often," to quote Bishop Williams, "she has seemed to use a Corliss engine to run a toy." The list of activities which she has offered have seemed technical and dilettante. Social service still means for her too often a round of charitable errands, or a system of charity relief. She neglects many of the numerous evils flourishing within sight and sound of her steeples, and attaches exaggerated importance to matters of far less ethical concern. Too often she seems apathetic toward the burning questions of sexual immorality, undoubted economic injustices, corporate dishonesty and individual greed, whether upon the part of capital or labor—while making, for example, frenzied efforts to stop Sunday baseball. What the day calls for is not the furtherance by the Church of a set of prohibitions; but prophetic leadership into the domain of ideas that will warm the soul and inspire men first to love and then to do the right.

The Authority of Christ

To speak with the accent of Christ, and to reproduce the attitude of Christ, it is necessary to turn to the very springs and source of the spiritual authority of Christ. It must all flow out from the center. The solution of the social question for Christ all proceeded from the relation of the human soul to God. It was Jesus' doctrine of God that gave meaning and passion to his teaching concerning the relation of man to man; and nothing short of the recovery of a spiritual authority which comes and comes only from a fresh apprehen-

sion of the whole Gospel of redemption can equip the Church for the performance of its task and mission to our modern world. As one of our own theologians has reminded us, it is not a question of a method so much as it is a question of a message. With what did St. Paul face the social inequalities and crimes of the ancient world? He faced it with the eighth of Romans—the grandest charter of the world's ultimate liberties that the world has ever known: and that Gospel he declared with authority and confidence. These are not the days to turn our backs upon the theology of the New Testament. These are the days to recover it. What the times call for is a revival of understanding of the social meaning and power of the Gospel. The ultimate aid which the Church can render to our stricken world today lies in the joyful, confident and authoritative proclamation of its spiritual message.

For the only hope that this world will ever be a better world is that you and I somehow shall become better men and women. "I do not know," Secretary Lansing said at Boston, at the meeting of the American Bar Association, "that the world will ever be better, until it is spiritually regenerated." "Good men," said Mazzini, "make bad organizations good, and bad men make good organizations bad." "If we really want the new world, we must provide the new men to make it." And to make a bad man good, and a good man better, to make the kind of man who alone can remake the world into the Kingdom of our Lord and his Christ, there is no substitute for the Gospel of him who loved us and gave himself for us. At such an hour as this, we want not less theology, but more of it; we need all the redemption there is. It is as we seek to understand anew, to proclaim afresh and live out with renewed meaning and devotion the height, the depth, the length and the breadth of the love of God in Christ Jesus our Lord, that he will at length present to himself a glorious Church not having spot or wrinkle or any such thing, holy and without blemish. God grant it, for his Name's sake. Amen.

REPORT OF EXECUTIVE COMMITTEE

All members designated by the last Council have served throughout the biennium. One meeting was held in Chicago, one in Hartford, two in Boston and four in New York. The range of interests cared for and the method of procedure were much the same as those of the preceding biennium described in the 1917 report.

Office Organization

In October, 1918, Rev. Oscar E. Harris, who had served for nearly three years as Assistant to the Secretary, died of influenza. His service in the Council office was of great value and his loss is keenly felt. The Committee has endeavored in various ways to show its sympathy with his parents and his immediate family in their bereavement. The care of the executive detail of the office was assigned to Miss Eleanore W. Nichols, who has been with the Council since 1914. She has carried forward the duties devolving upon her with marked efficiency.

The Committee has considered with unusual care the question of a successor to Mr. Harris. It is perfectly clear that in justice to the Council's affairs its Secretary should have associated with him a man capable of carrying forward with independent judgment not only routine responsibilities, but also the special matters continually arising out of the relations of the Council office to denominational agencies and interdenominational affairs. The Committee is therefore purposing at an early date, with your approval, to engage an Assistant Secretary capable of carrying under the Secretary's general direction the wide range of duties indicated.

Finances

The Treasurer's report for 1917 and 1918 are before you in printed form. The Executive Committee secured the auditing of these accounts for 1917 by Herbert F. French & Co., and for 1918 by Mr. S. F. Wilkins, the Assistant Treasurer of the Congregational Education Society, and has their certifi-

cates as to the accuracy of the same. In its last report the Committee made the following statement:

"It is prepared to use its best endeavor to care for the Council's business on the present basis of income and, if possible, to come up to the next Council with a small balance in the treasury."

It is a pleasure to report that this has been achieved although the balance is so small as to require continuance of a bank loan of $1500, in order to provide current working capital.

As in the previous biennium the Committee has carried the funds used for promoting the Tercentenary Program in a separate account. The sources of income have been gifts of individuals, a grant from the Mission Boards for salary and travelling expenses of Dr. Scudder and a small amount from regular Council receipts. It will be necessary for this Fund to meet the expenses of the International Council meeting next year. No careful estimate has as yet been made of those expenses but they will of course greatly exceed any amount now at our disposal. The Committee on the International Council will submit a resolution bearing on this matter.

The Per Capita

The Committee has been resolute in its endeavor to carry forward the Council's work without asking for an increase of revenue. If economic conditions had remained normal it is confident that this could still be done. But with the unprecedented rise in prices it is plain that to continue the four cents per capita basis would mean serious loss to denominational interests. How serious the problem is will be realized when it is noted that the enforced increase in the annual cost of the Year Book is nearly $5000, in other printing from $1000 to $2000 and in secretarial and clerical salaries approximately $2500.

The Committee, therefore, submits for the Council's consideration the question of increase. In so doing it names a figure which does not fully cover the added costs above named. It believes that through certain adjustments and economies it can cover the necessary budget with a half cent advance. A recommendation to this effect will be presented.

Delegates' Expenses

The question of paying the traveling expenses of Council delegates has been repeatedly before the Council and was fully covered in our last report. The Committee after a fresh review of the subject is convinced that the time has come to take action looking toward such payment. Our present method is undemocratic, prevents continuity of service and imposes unjustifiable hardships. It will take time and some experimentation to put in force a plan of payment. A beginning should be made at once.

In the resolutions on this point appended to this report it is proposed that one cent be added to the per capita expressly for this purpose. Whether this will fully meet the railway fare of the delegates it is wholly impossible to say, since the cost will vary with the location of the meeting, the continuance or discontinuance of the present half-fare clergy rates and the scale of passenger tariffs which may be established in the future. The most that can be said is that a careful study has been made of the probable amount expended by delegates to the present Council, and it is believed that it falls well within the amount named.

It will also be noted that by the suggested resolutions participation in the travel fund is limited to Conferences and Associations which have met their per capita payments in full. This proposal does not involve the withdrawal of any present privileges enjoyed by non-contributing churches. The Year Book, the Minutes and the services of the Council office are at their disposal as heretofore. Only the added privilege involving a specific payment to their representatives would be conditional upon their participation in the maintenance of the Council's budget.

Your Committee is clear that the assuming of no expenses other than the railway fare should be a permanent policy. The reasons for this were set forth in the last report and need not be repeated here. If the entire sum of about $16,000 secured by the one cent added should not be needed for those expenses, the remainder should be devoted to other costs of the Council meeting.

The Year Book

The cost of the 1916 Year Book was slightly over $6000. The cost of the 1918 Year Book was nearly $11,000. Every item entering into its production and distribution has been radically increased. The Committee has canvassed the whole matter with care. It has asked itself whether the churches would prefer a reduction in the size of the book through elimination of many of the statistical columns, whether a more restricted circulation would be acceptable, whether those receiving it would be willing to pay the cost of packing and shipment, etc. In each case it has been the judgment of the Committee that the churches would prefer continuance of the present form of the book with free distribution to all ministers and to church clerks upon request. If the Council deems this judgment wrong it should express its mind at the present meeting.

Minutes of The Council

It is the purpose of the Committee, unless otherwise instructed, to issue the Minutes of the Council in substantially the same form as in 1917. The volume will thus include the record of Council actions, the reports of Officers, Commissions, Committees and Mission Boards, with the address of the Moderator and the sermon of the Council preacher, a total of over 400 pages. Much valuable material contained in other addresses fails by this method to be preserved. The Committee believes, however, that the amount of circulation and reading secured for such matter if printed would not justify the cost. No objection has been expressed to the plan of distribution followed in 1917, viz: a free copy to each delegate, to each national and state executive, and to pastors upon request. The plan appears, therefore, the proper one to follow for the forthcoming volume.

Council Meeting

Each of the last two Council meetings has been eight days in length. Great difficulty has been found in covering the themes and interests which naturally call for review. This year the program committee, confronted by unprecedented conditions in church and state, felt it imperative to ask for

an additional day. This was approved by your Committee. Through omission of the final evening session and some curtailment of the first and last afternoon the actual addition of time is, however, only four hours. Much work and some expense have been devoted to the effort to secure a large attendance at this meeting. Your Committee believes that the biennial Council meeting ought not only to transact the business with which it is charged and pass upon the doings and policies of its various agencies, but that it should be also a denominational rally and forum where, so far as possible, all matters of current concern to the Kingdom are passed in review.

Printed Matter.

Steady progress has been made in issuing printed matter designated to be of use to pastors and church leaders. In order that there may be co-ordination of effort, an editorial board has been informally created consisting of representatives of the Council, the Education Society and the Pilgrim Press, under whose care all publications of this sort are prepared. These appear with the imprint of, and are furnished by, the Pilgrim Press. A small price is charged, which, though it does not cover the cost of manufacture, serves to simplify the problem of distribution. The Pilgrim Press furnishes a catalogue on application. Recent issues are a series of six leaflets outlining the chief features of the six departments of church life, a leaflet on "The Fellowship Canvass" and one on "The Marks of an Efficient Church." Certain kinds of printed matter designed for special uses, such as those connected with the Every Member Drive of last year, are handled by the Council and distributed without charge.

Council Commissions

The Executive Committee has continued to use its best efforts in the difficult and delicate task of voting grants for furthering the work of the various Commissions. It is plain that funds at our disposal do not permit the inauguration of an aggressive program of service by these Commissions. On the other hand, it is essential that some money be placed

at their disposal if they are to do anything at all. The Committee has endeavored rightly to appraise the relative needs and to meet them in a balanced way. So far as it is aware its efforts have met the approval of the Commissions concerned. Last year the expenses of the Commission on Missions were $632, and of other Commissions, $721.

The Committee has also sought to serve the various Council agencies in a co-operative way. Among other things it has recently invited the various Chairmen within reasonable distance of New York to meet in joint conference concerning the whole range of interests entrusted to the Council.

Lay Representation.

It appears to your Committee that it is high time for a vigorous movement to secure a larger lay participation in our denominational affairs. In far too large degree these are loaded upon the ministry. This is contrary to the spirit of our polity and to the demands of good sense. Continuous and thoughtfully directed effort should be put forth to correct it.

This state of things cannot be cured either by the ministry or the laity acting alone. There must be on the part of the ministry a studious endeavor to make place for laymen and laywomen in the counsels of the churches and on the part of the laity a willingness to accept responsibilities, to study church problems and to devote time to their solution. It is a matter of common knowledge that the minister through his intimacy with and fluency concerning matters in hand often unconsciously crowds the laymen out of the path of service. It is a matter of equally common knowledge that the laymen often so under-estimate the importance or shrink from the demands of the duties tendered them as to compel the ministers to assume disproportionate responsibility whether they will or no. There is no short cut to the cure of these twin evils. Only by the patient endeavor of both groups can they be overcome. A resolution bearing upon this matter is herewith submitted.

Location of The Council Office

A resolution is appended authorizing the transfer of the Council office to New York. This recommendation is

made with much reluctance since it contemplates removal from the historic centre of our denominational strength. But it appears to your Committee that the gains will so far outweigh the losses as to make the step wholly wise. The experience of the past six years has proven that the Commission of Nineteen was entirely right in its estimate of the kind and volume of service which the Council office can render the churches. Year by year the lines of relationship have been multiplying. It thus becomes a matter of growing concern that the office shall be located at the point which shall enable the Secretary and those associated with him to meet the manifold demands upon them with the minimum expenditure of time and strength.

An analysis of our denominational distribution makes it clear that at the present time New York is the only important centre fulfilling that condition. Of our total membership 400,714 are west of the eastern line of Ohio, 377,213 east of that line and 30,488 south of Mason and Dixon's line. It would appear evident that to those living in the West and South, New York is not only more central than Boston in actual miles of travel, but is also still more central in the multiplicity of routes radiating from it and the frequency with which it is visited on errands of business, pleasure or public service. In other words, for fifty-four per cent of the denomination there is no room for debate as to the question of centrality. Turning to the other forty-six per cent it will be found that Boston and New York are on much the same footing, each having within a radius of 200 miles approximately 300,000 Congregationalists.

The net effect of the situation thus described is that the Secretary or Secretaries connected with the Council office can reach our total constituency with distinctly greater ease from New York than from Boston. It is also true that laymen and ministers from a large portion of the country having occasion to visit the office will do so much more readily and frequently at New York than at Boston because of the possibility of combining various interests in a single trip. In like way experience has proven that denominational committees of national scope must ordinarily hold their meetings in

New York. The location of the office at that place not only enables the Secretaries to attend such meetings with less labor, but also puts the records of the office within ready reach of the committees.

The second main aspect of the question is the relation of the location of the Council's office to effective leadership in interdenominational efforts. It is a matter of common knowledge that these bulk large in the present day life of the Church and are rapidly growing larger. It is equally well known that Congregationalism, by virtue of its organization, teachings and spirit, is exceptionally fitted to promote the unified development of Protestantism. Special responsibility in this field naturally rests with the Council office. But here emerges a grave difficulty under existing conditions. Most of the national offices of the leading denominations are in New York or Philadelphia. Practically all national interdenominational agencies, whether educational, reformatory, research or religious, head up in New York. Examples readily suggest themselves, such as the Federal Council, the Y. M. C. A. and Y. W. C. A., the American Bible Society, the Foreign Missions Conference, the Home Missions Council, the National Child Labor Committee and the Church Peace Union. Participation in the work of these organizations, as well as helpful contact with the offices of other denominations, demands that our own national office be in physical proximity to them. Only thus can the personal acquaintance which is essential to influence or attendance upon needful meetings be secured. The Secretary of the Council can spare from imperative denominational duties only a minimum of time for interdenominational work. If this time is largely spent in travel and subject to the handicaps just indicated he will necessarily count for very little in that work. The hope of the coming unity of Christendom is a thing so near all our hearts that we are bound to attach much importance to any measure which promises to help make it real.

Error in 1917 Minutes

It was discovered after the 1917 minutes were issued that an amendment which was voted to By-Law XVII had been

omitted by a clerical error. The original copy of the Assistant Secretary's minutes has been preserved and contains the entry of the action. The amendment in question was introduced by Prof. L. F. Anderson of Walla Walla, Wash., and substituted the word "Christian" for the word "Evangelical." The By-Law as amended reads as follows: "The Council as occasion may arise will hold communication with the general Congregational bodies of other lands and with the general ecclesiastical organizations of other churches of the Christian faith in our own land by delegates appointed by the Council or its Executive Committee." The Committee has made the requisite correction in the Minutes.

Church Assistants.

There is growing evidence that the efforts of recent years to emphasize the importance of the work of Church Assistants are bearing fruit. In the nature of the case, time and pains will be required to standardize and develop this type of service. But the roll of nearly three hundred names of Church Assistants in the Year Book and the constant inquiries from churches and workers which reach the Secretary of the League of Congregational Church Assistants clearly indicate the substantial significance of the service rendered in this field. Your Committee repeats with emphasis its appeal of two years ago:

"The Committee is clear that we should push ahead (in the matter of Church Assistants) until, on the one hand, it is generally perceived by the churches that they should carry forward their work upon a generous basis and with the enlistment of varied forms of talent, and on the other hand an increasing number of carefully trained women may be led to take up this fruitful type of Christian leadership."

The Congregationalist and Advance

Your Committee was charged by the last Council with the care of final details connected with the purchase of the *Advance* by the Publishing Society. These were completed and the Committee's relation to the subject terminated. It has, however, understood that the spirit of the resolution authoriz-

ing the purchase required the continued exercise of helpful co-operation so far as might lie in the Committee's power. In various ways, therefore, it has sought to aid in extending the circulation of the paper. Among other things, it has arranged through the gifts of generous individuals for sending a year's subscription to nearly six hundred of our pastors not previously on the list. When it is remembered that the swift rise in the cost of living has not been at once accompanied by corresponding salary increases, no one will need to be told that for the average pastor every item of expenditure must be carefully scrutinized and that to many of them just at the present time such a gift would be welcome.

The Committee embraces this opportunity to remind the Council afresh of the vital importance of putting forth every effort to secure a wide reading of our denominational paper. There are three fundamental services rendered by such an organ, any one of which constitutes ample ground for such effort.

In the first place it promotes acquaintance and inter-relationship. With 6000 churches scattered over a vast area, composed of varied races and types of people living under widely different conditions, it is utterly impossible to secure common vision and united championship of the principles of liberty, democracy and enlightenment, which constitute the reason for our denominational existence, unless we know one another and have some means of speaking with one another. The various forms of church news which to the casual reader may seem unimportant are indispensable elements in promoting that reciprocal helpfulness by which alone a group of churches can be built up in wise methods and in spiritual power. It is painful and depressing to reflect that some of our pastors and the vast majority of our members go from year's end to year's end wholly uninformed and in appearance wholly unconcerned as to what is being thought, said and done in sister churches of common tradition and outlook. We cannot excuse ourselves if we fail to put forth the most strenuous effort to correct this condition.

In the second place a denominational paper makes it possible for our churches to conduct effectively their common

undertakings. Our world wide missions, our noble educational equipment, our social and evangelistic activities are dependent upon the intelligent and generous support of our people. How can we possibly obtain this if we have no means of advising them as to what is planned or achieved? Just now we are engaged in raising $5,000,000 for old age pensions. It is a project which appeals to every one who hears of it. But it is only by the most prodigal expenditure of effort that the Commission is able to acquaint our constituency with its appeal. Even when it reaches the average Congregationalist, it finds him unprepared because he is not a reader of the only publication through which it is possible repeatedly to set forth the project we have at heart. Before us lies a momentous anniversary year. Its possibilities for the quickening of interest in great human and divine issues are very great. Their realization depends upon our power to communicate with the people of the churches and such communication is largely dependent upon the wide use of our denominational paper. Other methods can be used and are used. But they are relatively ineffective and would not be needful if instead of reaching twenty or thirty thousand families the *Congregationalist and Advance* were able to reach two hundred thousand.

Last of all, a denominational organ has a broad educational value. It surveys the field of current world affairs and strives to interpret them in terms of the Christian faith. It repeats and enforces in varied forms the unchanging verities of the Gospel of Christ. It promotes intelligence, quickens emotion and summons to service. The interests of reform, of philanthropy, of social justice, of civic purity, of Christian union and of international good will are passed in review from week to week. Its pages are a constant corrective to the parochial and provincial narrowness of which we are all in danger. But how can it aid and how can it enlighten those who never see it?

All of these services are being rendered by our denominational paper with conspicuous fidelity and ability. Its fairness of temper and its breadth of sympathy are everywhere evident. The courage of its editors is repeatedly revealed in the championship of views known to be unwelcome to large bodies of its readers. Its sound social sense and warm evan-

gelical quality all can see. Its variety of contents, its attractiveness and its vigor are matters of remark by many outside our communion. All that is needed, therefore, is vigorous backing on the part of the denomination, a broadening constituency to which to minister, and such increase of financial resources as shall make possible features of service long desired by the management but at present wholly beyond their power.

REPORT OF CORPORATION FOR THE NATIONAL COUNCIL

By action of the National Council at its 1917 meeting the Corporation was charged with the care of moneys contributed to the Pilgrim Memorial Fund. The trust thus created has greatly increased the variety and amount of the Corporation's responsibilities. In view of the desirability of having the membership more compactly located geographically and also of having it articulated with that of the Pilgrim Fund Commission, the resignations of members of the Corporation were offered and acted upon in succession, with filling of vacancies in such manner as to secure the ends named.

The list of officers is now as follows:

President ..... William Horace Day
First Vice-President ..... Simeon E. Baldwin
Second Vice-President ..... Epaphroditus Peck
Secretary ..... Hubert C. Herring
Treasurer ..... B. H. Fancher

Finance Committee .....
- B. H. Fancher
- S. H. Miller
- Samuel Woolverton
- Willard E. Edmister
- Russell S. Walker

Custodian of Funds—The Bankers Trust Company, of New York.

Auditors—Hurdman & Cranstoun, Certified Accountants.

Frequent meetings have been held throughout the biennium for consideration of the business and legal questions involved in the proper care of the funds conveyed and to be conveyed to the Corporation by the Pilgrim Fund Commission. Under the terms of the action taken by the Council the net income as determined by the Corporation from funds thus received is to be turned over to the Trustees of the Annuity Fund for Congregational Ministers.

The Treasurer's report for 1918 is as follows:

"A" ACCOUNT

Cash Receipts

1918			
June 12	Rec'd from H. Edw. Thurston, Former Treas.	$81.33	
June 12	" Int. on bonds C. R. Q. & P. due Jan., '18	40.00	
June 12	" Int. on bonds Kan. Cty. M. & B. due March, 1918..	10.00	
Aug. 1	" Int. on bonds Mo. Pac. Ry. due August 1, 1918....	25.00	
			$156.33

Disbursements

1918			
June 14	By U. S. Guarantee Co. (Payment on Treasurer's Bond).. This account was reimbursed by Pilgrim Mem'l Fund, Expense Account, April 21, 1919, for the above item.	$25.00	
Aug. 19	By J. J. Walker, Treas. Nat'l Council for income received to date	100.00	
Aug. 31	By Commission on Bond Collection	.25	125.25
	Balance in bank December 31, 1918		$31.08

"B" ACCOUNT

Cash Receipts

1918			
Oct. 29	Mrs. Katherine S. Whitin Legacy	$10,000.00	
Dec. 28	Mr. Woolsey Legacy	500.00	
	Balance in bank December 31, 1918		$10,500.00

BOND RECEIPTS FOR CORPORATION

Anglo French	$10,000.00	
1st Liberty Loan 3½%	25,700.00	
1st " " 4's	1,000.00	
1st " " 4¼%	1,100.00	
2nd " " 4's	300.00	
2nd " " 4¼%	11,350.00	
3rd " " 4¼%	20,100.00	
4th " " 4¼%	31,250.00	
W. S. S. 1918 Issue	100.00	
		$100,900.00

PILGRIM MEMORIAL FUND INCOME

"C" ACCOUNT

RECEIPTS

1918			
Dec. 31	Interest received on bonds to date	$1,925.01	
	Interest received from bank on deposits	4.75	
			$1,929.76

DISBURSEMENTS

1918		
Dec. 31	By Commission for collection of Interest on bonds	19.22
	Balance in bank December 31, 1918	$1,910.54

CONDITIONAL GIFT ACCOUNT

RECEIPTS

1918			
Oct. 30	Mrs. Flora M. Kitchell	$500.00	
	Balance in bank December 31, 1918		$500.00

BOND RECEIPTS FOR CONDITIONAL GIFT ACCOUNT

1918			
Nov. 20	Miss Mary Mills		
	1st Liberty Loan 4¼%	$1,000.00	
Dec. 16	Charlotte Lothrop		
	2nd Liberty Loan 4¼%	200.00	
	3rd " " 4¼%	100.00	
	4th " " 4¼%	100.00	
			$1,400.00

The income on bonds with par value of $3500 received some years since from the Treasurer of the National Council, has, as in past years, been paid to such treasurer.

Up to the present time the Corporation has no salaried officers nor expense for rental. Practically the only charge against the funds held by it is, therefore, the commission paid The Bankers Trust Company for its services as Custodian of the Funds.

REPORT OF THE SECRETARY OF THE COUNCIL

As in past years I remind the Council that my activities have, for the most part, had direct relation to its various Commissions and Committees. To report upon them would be to cover the ground of reports already in your hands. The portion of my service lying outside this field does not furnish material for comment. You would not be interested in the story of the journeys made, the addresses delivered, the conferences shared, the interviews held and the letters written. I need only say that for another biennium I have tried to discharge the duty assigned me, have found pleasure in my work and come to its close with gratitude to God for the privilege of sharing in the service of His Kingdom and to my fellow Congregationalists for the fellowship I have enjoyed and the kindnesses shown me.

I do not need to tell you that I believe in organization. Otherwise I should not have accepted the tasks which have fallen to my lot the past thirteen years. Dry and irksome as the duties of an ecclesiastical official often are, they form an essential part of the foundation upon which must be built the City of God. No man need feel that in discharging these duties he is forbidden to make full use of his powers. Though he be a hewer of wood and a drawer of water, he is yet working in fundamental ways for the conserving and perpetuating of the spiritual assets of humanity.

On the other hand I do not need to tell you that I hold some things to be more important than organization. Offices and officials, commissions and committees, budgets and audits, conferences and councils, programs and campaigns, are as the dry leaves which litter the roadside these October days unless in them there dwell the forces of life. The Church of Christ has often had occasion and now has occasion to mourn the disproportion between structure and spirit. Her plant is greater than her power. Her program tarries for want of dynamic. It is of some aspects of these needed vital forces that I desire to speak.

I begin with certain convictions which I suppose I hold in common with substantially all our Congregational fellowship.

First of all is the conviction that the last five years have freshly demonstrated that the Gospel of Christ and nothing but the Gospel of Christ can meet and master the problems of man and of men. I use the word "Gospel" in no vague and poetic sense. I mean the Good News that humanity bears the stamp of divinity, that the Infinite God loves the world he has made and that he has revealed his love by one supreme and central manifestation of himself in Christ Jesus, our Lord, Son of God and Son of Man. The fierce war years behind us have revealed the inadequacy of all faiths, philosophies, civilizations, cultures—save one. The universal Republic of God, whose capital is a cross-crowned hill, whose law is the spirit of the child, whose industry is the service of the race, whose prizes are joy and peace, and whose hopes stretch past the black shadows of age and the grave—that Republic stands untouched by the flames. The Gospel of Christ by which that Republic was created and by which it is to be brought to its destined goal is our one answer to the questions with which the hour is filled. To interpret that Gospel into the terms of the decisions which men must make is our supreme business. It is a business whose bulk and complexity oppress the spirit. As a mere matter of words —of theory—of advice—what shall one say to the Senators who wrangle over the League of Nations, to the conferees who debate the problems of industry, to the strikers who surge up and down the land, to the employers upon whom rests the responsibility of supplying human needs, to the teachers, to the home keepers, to all the men and women who make or mar their weaving of the fabric of life.

But when you pass beyond the field of speech and endeavor to live your advice, to incarnate it in the deeds of groups and of institutions, when most of all you seek to give it body and power in the Church of Christ, how baffling is the task. Verily these are days for clear heads and warm hearts and victorious faith. I place on record in this hour your persuasion and mine that those who have such heads and hearts and faith shall under God find a way to lead

the world through its wilderness wanderings to the Land of Promise.

I pass to a second certainty. It is that so far as we Congregationalists are concerned we must proclaim a Gospel of breadth. I use the phrase with no controversial bias toward any who cannot accept it. I simply seek to state what I suppose to be the unquestioned fact that Congregationalists are as a rule Broad Churchmen. Speaking then for those who accept the term, let me catalogue the compulsions it lays upon us. First of all the compulsion to give recognition to the whole range of truth. We have no option in the matter. The tyranny of conviction is upon us. We are under bonds to relate our thinking to the whole wide field. We do not realize the full force of this except by contrast. On a certain corner of a certain street in the City of New York there is a preacher who proclaims, Sunday by Sunday, his philosophy of the universe. He has it all charted with minute accuracy. From the far past counsels of the Eternal, when some were chosen to life and some to death, down through the Garden of Eden, where a wilful woman and a silly man sprung the trap which engulfed the race in ruin, on to a strange Christ who died to satisfy the justice of an avenging Deity and still on to a nearby future date when that Christ will return with all the pageantry of Heaven to sweep with the besom of his wrath this sin-cursed world and bear his elect away to a haven of refuge—along the whole line our preacher is perfectly at home,—so much at home that he does not hesitate to brand with every offensive epithet those who reject his views. I mention this man, not because he is worth mentioning, but because he calls to our minds types of only less impossible teaching under which some millions of our fellow Protestants—not to speak of our Roman Catholic brethren—still sit. The battle for a rational Gospel is not yet won. Our fathers dedicated us to the winning of it. We accept the dedication. There is no discharge in this war.

In the next place we are under compulsion to proclaim a broad Gospel of unity. We have long known that the spirit of schism, of sectarianism, is of the devil. We have long known, or at least now know, that there is a bigotry of breadth even as there is a bigotry of narrowness. We know

that those who share great fundamental convictions can work together even though sharply divided on every lesser issue. We also know—I hope—that the unity for which we pray can only come through a hard won ability to understand the value of positions other than one's own.

To such inclusive comprehension our principles commit us. If we cause divisions or fail to promote unity, it is our shame. Not thus have we learned Christ from John Robinson and Horace Bushnell, from William Hayes Ward and Washington Gladden, from Harriet Beecher Stowe and Mary Lyon. Ours must be the gracious speech, the discerning eye, the human warmth, the eclectic sympathy which form the bond of unity. There will be ample call for these gifts in the years ahead. American Protestantism can not go on by divided paths. The hearts of Christ's people are stirred with new desire for oneness. Upon us rests the solemn obligation to do nothing to hinder, everything to help.

Still pursuing our analysis of a Gospel of breadth, we note that it demands the steady application of the spirit of Christ to the whole range of human relations. I wonder if there is anyone here who has not sometimes wished he were back in the time when Christianity was pretty much an affair between the individual and God without the perplexing and inconvenient intrusion of questions of social righteousness. There are not a few people still living in that time—so possible is it to belong to one generation in the body and to another in the spirit. But it is not possible for us unless to a miraculous degree we escape the influence of our environment. The social Gospel saturates the Congregational air. Willing or unwilling, we are dwellers in its domain. For most of us it is a theme for rejoicing. We have come to see that there never was a more meaningless distinction than that which once was made between the individual and the social Gospel. There is only one. The sole question is whether that one Gospel shall be given its legitimate expansion until it covers, as it was meant to do, all life and life's relations. Haltingly and imperfectly, but with honest purpose, we Congregationalists are trying to do just that. No shadow of hesitation haunts our minds. We are sure of our duty.

Our only anxiety is lest we fail in comprehension or sin against the law of proportion.

I have spoken of two certainties and the compulsions resident in them. One certainty is that the Gospel of Christ and nothing but the Gospel of Christ is of any final import to those who desire a transformed world. The other is that to the churches represented here that Gospel is a Gospel of breadth, broad in its outlook upon universal truth, broad in the catholicity of its sympathy, broad in its application to all life. It is a rational, a spiritual and an ethical Gospel.

A third certainty, quite as inexorable and far more searching, confronts us. It is the certainty that if we mean to bear our worthy share in Kingdom building we must find a way to make our Gospel of breadth also a Gospel of power. As to the necessity of such power, argument is superfluous. The world will not be redeemed by mild advice, acute analysis, conventional deeds. It will be redeemed by the lift of great truths greatly proclaimed, by the propulsion of potent forces generated in the depths of Spirit filled lives, by the moulding of beneficent laws and institutions at the cost of passionate advocacy, of sustained struggle, of frequent martyrdom.

History has its sharp message for us just here. Breadth has often meant thinness. Toleration has lacked grip. Inclusive sympathies have resulted in lost momentum. Broad vision has been no guarantee of achievement. One of the pathetic chapters in human annals, rewritten in each generation, is that which tells of the cooling down of gifted lives. What potential Augustines, Savonarolas, Luthers, Colignys, Columbuses, Wesleys, Shaftesburys, Beechers, may be sitting today in certain professorial chairs or standing in certain pulpits we do not know. And we never shall know. They have fallen victims to the breadth of their inquiries, the habit of scrutiny, the scholar's calm. Whatever high enterprises they may have dreamed of are "sicklied o'er with the pale cast of thought." They will never bear the name of action.

But history has yet more to say. It assures us that even when passion and sacrificial devotion remain, the man of broad vision labors against heavy odds. He has parted with some of his weapons of attack, his leverage with men. The tested

resources of positive assertion, of single aim, of uncompromising warfare, are no longer at his disposal. Moreover, he is trying to serve a world lethargic and suspicious, a world whose sound estimate of the values of the old often leads it to stupid rejection of the values of the new. He cannot get its ear. Those who most need his message are least inclined to hear it. He struggles against rooted traditions and hoary institutions. His high hearted plans miscarry while those of his unaspiring neighbor move on to success.

I heard, a few Sundays ago, that intrepid knight errant of a formless Gospel—John Haynes Holmes. As I listened to him I loved him. As I continued to listen, the pathos of the scene rose before my vision. I felt like going to him and taking warrant from my margin of seniority, saying, "My dear boy, your courage warms my heart. But you have ahead some trying years. The load you are carrying must be borne on the sole strength of your own faith and love. No continuity of institutional life is at your service. No historic creed, deep graven on mind and heart, reinforces your message. No grooves of long habit turn men your way. When the fires within you die down your work will wane. You are carrying your whole capital inside one waistcoat. Does it not sometimes occur to you that whatever power you possess is chiefly the gift of generations gone who built solidly down on definite creeds and stable institutions. And do you not sometimes wonder whether you will transmit unimpaired your inheritance of power. Are you likely to meet the first test of life —its ability of procreation, of augmentation of its own volume?"

Thus again I have used an extreme example to illustrate our own less acute problem. In what degree is the description I have used of Dr. Holmes applicable to ourselves? Are there ministers among us whose hearts are heavy, or for whom other hearts are heavy, because they have found no way to transmute a Gospel of breadth into a Gospel of power? Are there laymen whose deep loyalty none can challenge, but who are not builders of the Kingdom of God, for the same reason? Are there churches which have no visible future because within them are no potencies of spiritual sway over the com-

munities where they stand? Would God that the responses to these questions were matters of doubt.

Journeying thus along the track of our inquiry we come to the final stage where we must say by what process breadth may become power. Conscious though one must be of the inadequacy of his answer, he may not decline the attempt. It is perfectly clear that the law of indirection applies here. We shall not find power by exhorting ourselves thereto. I knew of a young preacher whose mentor accused him of lack of the element of warmth in his preaching. Admitting his fault he promised to prepare a sermon which should avoid it. The result was a carefully wrought analysis of the place of emotion in religion. The moral is obvious.

Still feeling after the pathway to power I remind you of the importance of conserving the quality and influence of our leaders. I introduce here a theme whose fundamental importance is paralleled by its complexity. For us its importance is accentuated by the fact that we have not been skilled in the conservation of leadership. Leaders we have produced in extraordinary degree. Their pervasive influence has been felt in far reaching ways. But in proportion to what they might have achieved if we had known how to use and develop them the showing is unsatisfactory. We have known how to give our leaders freedom. It is a great gift. But there are others. What, for instance?

Appreciation. I will say nothing about our ministry except that there are many of us who know we have had more appreciation than we have deserved. But it is perfectly certain that we have not known how to appreciate our laymen. Man after man could be named, the list running up into the hundreds, who has wrought at the tasks of the Kingdom locally or widely, pouring out the treasures of his thought and prayer and gifts in the service of a denomination which seemed scarcely aware of his existence. Grant that he was not laboring for the reward of praise. It remains true that leadership of human beings thrives by human recognition. No organization can develop power which does not show its appreciation of its leaders.

What else? Protection. Here the reference is to the ministry. One right arm is weak against the world. Every man needs a protective environment. But when a man undertakes, as the minister does, to be the shepherd and helper of other lives, there is double need that the church he serves throw about him its sheltering arm. We must protect his wages. Too much his thought goes to the problem of ways and means. We must protect his tenure. Shifted from point to point, he loses the power to root and to grow. We must protect his old age. Just now we are belatedly, but, thank God, vigorously, undertaking to do this.

What else? We must give our leaders needful capital. In the commercial world no condition is regarded as more essential. In the ecclesiastical world the same judgment holds good. What sort of capital does the leader require. I have already given a hint in my allusion to Dr. Holmes. Suppose we analyze the matter a little further. Let me submit an inventory of the capital bestowed upon the leaders of a highly organized communion, assuring you that I am not purposing to recommend a similar inventory for ourselves.

The man assigned to leadership in the Roman Church is given—

1—A definite status. His duties and functions are understood by all.

2—A definite creed, long established and unchangeable.

3—A prescribed ritual calling for no responsibility of his.

4—A group of sacraments to be used by divine authority.

5—A carefully wrought and rigid polity. No time is lost inquiring what is to be done and who is to do it.

6—A standardized physical equipment of church and altar, full of traditions of reverence.

7—A clear cut ideal of life and service, centering around the church and its ministry.

You and I have our opinion of the legitimacy and essential value of one item and another of this inventory. But we are in no doubt that taken together they constitute an extraordinary working capital. In the use of them the leaders of the Roman Church all over the globe move forward with assured and masterful step.

If we turn to the Protestant world for examples, an inventory could be made, let us say, of the capital provided the leaders of the Methodist Episcopal Church containing with fundamental differences something like the items just enumerated. Is there any doubt in our minds that our Methodist brethren have been able to use this capital for large results?

Have these examples any suggestion to make to us? I think so. I believe we have been steadily endeavoring through recent years to act upon that suggestion. We have been trying to give form and order to our common activities. We have been trying to join our minds in thinking out common practical problems. We have submitted for the consideration of our churches statements of belief and tested forms of worship. We have sought to bring it to pass that the young man entering the ministry shall find ministerial capital at hand which he may use as he will.

The process needs to go on. It cannot go on to the invasion of personal or church liberty. We do not propose that Association, Conference or Council shall become an external conscience for us. Let this Council attempt to say what any of us must think or do and it will make quick discovery of its limitations. But we are of one mind that we desire to stabilize—solidify—the structural life of our denomination. There is no virtue in formlessness. There is no sin in order. We should move ahead until we have in our firm possession the spiritual realities for which outward organization stands, with so much of accepted external form as will give genuine help in doing the work of the Kingdom.

Exploring still in search for the roadway to power, I find it in a new emphasis upon prayer. I have no manner of question that we stand here at the very center of our theme. But let me say with all clearness that I am not thinking of an appeal for prayer merely upon the ground that thus we shall acquire spiritual vitality. I am thinking of it upon the ground that, being honest believers in God revealed through Christ, there are things we ought to say to Him that we are not saying; things we want to ask of Him that we are not asking, offers to make to Him which we are not making. I propose for our whole fellowship a new lift of the eyes toward God. There is no model on which we should all mould our

prayer life. Some may use a prayer calendar, and I wish such custom might widely prevail. Some will fashion their own ritual, fitted to the twisted growth of their personal experience. Some may revive the household altar in forms adapted to our breathless age. Some may gather groups at special times for special petitions. It does not matter. The law of life is the law of variety. But it does greatly matter that we believe, from our heart of hearts, steadily, surely, unbrokenly, that God is and that he is the rewarder of them that diligently seek him. Thus believing, we shall find the way to bring God into our lives. There are strange things said of that Divine Man whose name we bear but none more strange than these. "And in the morning a great while before day he rose up and went out and departed into a desert place and there prayed." "And it came to pass in those days that he went out into the mountain to pray and he continued all night in prayer to God."

One may not find in his example a call to a like vigil. I personally do not. But he cannot fail to find in that example a revelation of the secret of power. The redemption which began in the long wrestle of the Redeemer's prevailing prayer will continue to its appointed consummation only through like wrestling of those who are called to be ambassadors for him. In this sacred hour, as we meet unitedly to give account of our stewardship, how heavy is our penitent consciousness that we have wrought too much in the strength of the flesh, too little in dependence upon God. Shall we not here and now register our resolve that whatever else we do or do not do in the years ahead, we will join in an unflinching endeavor to fill our fellowship of churches with a new spirit of prayer. For ourselves, for one another, for our work, for our plans, for our fellow Christians, for our nation, for the nations, for all the vast interests of that Kingdom of God which slowly rises from the wreck of earthly Kingdoms, let us be ceaselessly in prayer.

Last of all, if our Gospel of breadth is to prove itself a Gospel indeed, it must issue in broad plans of service, prosecuted by broad methods of effort. It is of course quite true that such plans and methods can be formulated and go no

further. That opens another subject. My present point is that unless a Gospel of breadth expresses itself in broad plans, it fails to take the first step toward becoming a Gospel of power. If the first step be missing, all subsequent steps must be missing. The first step taken, the door is open to take the rest.

I have no need to labor the point. It only remains to indicate its bearings on the duty of the hour. There will be placed before you this afternoon, by the Commission on Missions, an ideal and scope of service unknown in all our past. The Commission will plead that old standards are abrogated by the imperious urgency of the hour. It will propose that we count our 300 years of history as the period of youth and growth and that we now enter into manhood with manhood's broad vision and grave courage. It will remind us of the new spirit which is stirring in other communions and will summon us to share in the audacious dream of the Protestant Churches united in plans for the conquest of the world.

What answer will you give? What message will you send to our waiting churches? I am confident that I speak for the Commission when I say that with unruffled spirit it could see its plan tossed aside and another, totally different in scope and method, adopted—provided only that the substitute names a higher goal, breathes a more resolute spirit of endeavor and outlines more adequate modes of action.

For the Commission holds, as you hold, that our broad Gospel, tempered by three centuries of experience, interwoven with all that is best in the world democracy which is forming, touched with the passion of brotherhood and rooted deep in the all embracing life of God, must become here and now and henceforth a Gospel of power, not only in its own native strength, but as mediated to the world by our imperfect hands.

REPORT OF THE TREASURER OF THE COUNCIL

Year Ending Dec. 31, 1917.

Receipts.

Balance, Jan. 1, 1917	$1,584.25	
Per Capita Contributions by Churches	31,537.46	
Advertising in the Year-Book	225.00	
Sale of Year-Books and other Printed Matter	244.12	
Income from Invested Funds	152.50	
Interest on Monthly Balance	49.97	
Refund on Rent	579.36	
From National Societies, Grant for W. W. Scudder's Department to May 15	1,556.97	
Tercentenary Fund, Sale of Materials, Refunds, etc.	1,377.65	
Council Meeting, Refund	86.48	
Secretaries' Conference, Share of Expense by Societies	4.00	
Telephone, Refund for Personal Calls	2.13	
Sundry Expense, Refund	23.25	
Transportation, Council Train to Columbus	2,098.50	
Job Work, Done for Outside Parties	25.43	
		$39,547.07

Expenditures.

Rent	$1,942.54	
Salaries	8,850.00	
H. C. Herring	$5,000.00	
O. E. Harris	2,500.00	
W. W. Scudder, to May 15	1,350.00	
Clerical Labor	4,701.01	
Office Supplies	742.53	
Furniture and Fixtures	57.80	

Sundry Expense	$386.98	
Telephone	148.48	
Postage	1,014.20	
Printing of Literature for Free Distribution	1,022.50	
Printing of Handbooks	114.25	
Advertising	70.00	
Travel of Secretaries	1,394.19	
Year-Book; Printing and Mailing	4,753.84	
Federal Council	770.00	
Executive Committee Meetings	558.75	
Commission on Missions Meetings	906.21	
Other Council Commissions Meetings	196.68	
Council Meeting	2,695.82	
Petty Cash	289.88	
Transportation, Council Train to Columbus	2,098.50	
Moving Expenses of W. W. Scudder	253.90	
Tercentenary Fund, to May 15	3,399.06	
Stereopticon Slides to May 15	1,806.11	
Secretaries' Conference, Committee Room	5.00	
Balance, Dec. 31, 1917	1,368.84	
		$39,547.07

PILGRIM TERCENTENARY FUND

May 15 to Dec. 31, 1917

RECEIPTS.

Special Tercentenary Subscriptions, Installment No. 1	$4,612.50	
From National Societies, Grant for W. W. Scudder's Department	2,172.17	
Sale of Deeds and Duties	182.90	
" " Posters	10.60	
" " Cuts	15.45	
" " Bulletins	29.73	
" " Stewardship Literature	52.31	
Interest on Deposits	39.61	
Convention, December 5th	198.00	
		$7,313.27

EXPENDITURES.

Rent	$226.49	
Salary, W. W. Scudder	1,650.00	
Clerical Labor	1,086.00	
Office Expense	284.85	
Furniture and Fixtures	15.00	
Sundry Expense	80.56	
Postage	552.00	
Printing	405.65	
Travel Expense	303.68	
Petty Cash	61.14	
Stereopticon Slides	317.09	
Pageants	25.00	
Lectures	92.00	
Deeds and Duties	57.00	
Cuts	6.50	
Bulletins and Stewardship	303.50	
Interest on $2,000 Loan	96.61	
Convention Account	260.00	
National Societies' Grant, Refund	66.66	
Cash Balance, Dec. 31, 1917	1,423.54	
		$7,313.27

Prior to May 15 the Tercentenary accounts were carried in the Council Book, now the books are kept separately.

REPORT OF THE TREASURER OF THE COUNCIL

Year Ending Dec. 31, 1918

RECEIPTS.

Cash Balance, Jan. 1, 1918		$1,368.84
Per Capita Contributions of Churches through State Treasurers	$28,077.13	
Advertising in Year-Book	210.00	
Sale of Year-Books and other Printed Matter	333.00	
Interest on Deposits and General Funds held by Corporation for National Council	130.73	
Bank Loan	1,000.00	
		29,718.19
		$31,087.03

EXPENDITURES.

Salaries	$7,083.30	
Clerical Labor	4,147.95	
Traveling Expenses	860.59	
Rent	1,129.68	
Office Supplies	426.50	
Postage	636.50	
Advertising, Express, Telegrams, etc.	254.83	
Telephone	137.13	
Furniture and Fixtures	865.44	
Sundry Office Expenses	290.62	
Year-Book	10,105.72	
Minutes of National Council	1,248.31	
Printing Pamphlets, Leaflets, etc	1,655.91	
Traveling Expenses (Commission on Missions)	632.63	
Traveling Expenses (other Committees and Commissions)	721.38	
Council Meeting, 1917	58.10	
Federal Council of Churches	395.50	
		$30,650.09
Cash on Hand, Dec. 31, 1918		436.94
		$31,087.03

PILGRIM TERCENTENARY FUND

Year Ending Dec. 31, 1918

RECEIPTS.

Cash Balance, Jan. 1, 1918		$1,423.54
Appropriation by National Mission Boards for Secretary of Benevolence	$4,310.00	
Special Tercentenary Subscriptions, Installment No. 2	2,117.50	
Appropriation by National Mission Boards for Every Member Drive	1,768.47	
Sale of Books, Leaflets, etc	263.48	
Sale of Every Member Drive Buttons	161.89	
Interest on Deposits	21.81	
		8,643.15
		$10,066.69

EXPENDITURES.

Salary W. W. Scudder	$3,000.00	
Clerical Labor	1,522.63	
Rent	319.00	
Traveling Expenses	870.00	
Postage	237.86	
Telegrams, Express, etc	107.53	
Printing Pamphlets, Hand Books, Leaflets, etc	823.20	
Printing, Postage, Express, etc., for Every Member Drive	2,543.13	
Interest on Loan	89.37	
Furniture and Fixtures	150.00	
Printing Posters	185.00	
Office Supplies	117.81	
Miscellaneous Office Expenses	31.73	
		$9,997.26
Balance on Hand, Dec. 31, 1918		69.43
		$10,066.69

REPORT OF THE COMMISSION ON MISSIONS

Since the last meeting of the National Council the Commission has been called together four times. A somewhat wider range of interests has been considered than in any previous biennium. On the other hand, the questions involved have been less exacting and have called for a smaller expenditure of time.

Various matters incident to the readjustment of our missionary organization have been passed upon. The process of reshaping the structure of our mission agencies is now substantially complete. Satisfactory solutions have been found of a number of minor problems and the remainder are in hopeful process of adjustment. A brief statement is in order as to the present status of our affairs.

The Publishing Society, pursuant to the action of the last Council, has changed its name from the Congregational Sunday School and Publishing Society to the Congregational Publishing Society. No difficulties, legal or technical, were found to lie in the way. It continues to hold the permanent funds (about $80,000) placed in its hands during past years for the promotion of Sunday school interests, both missionary and educational. The income of these funds is administered by it through committees which it has designated. These committees are composed of persons belonging to the directorate of the Sunday School Extension Society and the Education Society.

The Sunday School Extension Society has been in full operation for a year and nine months. The transfer of the gifts of the churches under the apportionment plan has been in the main satisfactorily effected, and a sufficient income secured for a modest program. The Society has secured a Secretary, Rev. W. K. Bloom. There is every reason to hope and expect that it will be able to handle in an aggressive way the indispensable task of extending the ministry of the Sunday school to needy neighborhoods.

The Church Building Society has gone forward prosperously with its work and the three Extension Boards now al-

lied under a single General Secretary and a single Board of Directors, are illustrating in their practical working the advantages of the intimate alliance of kindred interests which the Council had in view in the reorganization which has been effected.

The Congregational Education Society has received a considerable increase in its resources by the change in the apportionment percentages and has been able, as noted in its reports to the Council, somewhat to enlarge its staff of field workers. The close articulation of its activities in the realm of religious education with those of the Publishing Society operating in the same area, is proving practically fruitful, as well as theoretically justifiable. It will require a number of years and still further increase of income to enable the Society in an adequate way to cover the field which is assigned it.

The American Missionary Association has not had so large an increase of resources as had been hoped. It finds itself seriously handicapped in view of the unprecedented increase in the cost of all educational work. It is projecting plans for a broad appeal to secure needed equipment and maintenance.

The Commission has no recommendations to make to this Council as to further action in the direction of the readjustment of our missionary organization. The extended time taken in exploration of the subject and the deliberation with which previous action of the Council has been taken have, in the main, secured such maturity of results as will make it unnecessary for some years to come to give further attention to any of the major features of our machinery. Of course, minor adjustments will always be in order.

During the biennium overtures from the California Conferences received just prior to the last National Council relating to the taking of *The Pacific* under denominational care, and the establishment of a depository of the Publishing Society at San Francisco, have been given extended consideration. As a result, it became entirely clear to the minds of the members of the Commission that neither of these steps is now feasible. As to the assumption of *The Pacific,* it is at once apparent that it would involve either the carrying on

of a paper devoted exclusively to the interests of that section, in which case there would be like reason for the multiplying of similar periodicals in other sections of the nation; or, on the other hand, it would be necessary to conduct upon the Pacific Coast a paper of national scope, which would cover, though in less elaborate way, the same ground as *The Congregationalist*. This would mean a very heavy expenditure and a deficit of prohibitory size. With great regret, therefore, the Commission felt obliged to advise the Publishing Society and the Pacific Coast Conferences of its adverse judgment. *The Pacific* is being continued by our churches on the Coast, but has been reduced from a weekly to a monthly publication.

As to a depository, the experience of other denominations, as well as our own experience, suggests the great difficulty of making such an agency pay its expenses even when located in the midst of a large constituency. Located at San Francisco it would be certain to involve a deficit every year and probably one of very considerable dimensions. The step, therefore, even under normal conditions would be of doubtful wisdom; under present conditions it is not possible even to consider it. The rapid increase in the cost of all printed matter has, of course, made the problem of our Publishing Society a very serious one and while its financial condition is steadily improving, it is in no sense of the word prepared to undertake any save the most necessary burdens.

The Commission has also received and considered at length a communication from representatives of the Pacific Coast Conferences urging the discontinuance of the plan of maintaining in that region district secretaryships of our mission boards. This feature of our missionary structure was considered by the Commission in connection with the general readjustment of recent years, but no recommendations were made because it was not clear to the Commission that any change is desirable. It was also felt that if changes were to be made they ought to follow, rather than accompany the changes at the home offices of the Boards.

The question has now been taken up afresh and a sub-committee appointed to give the matter detailed study in conference with all interested. At an early day the Commission hopes to be able to give its advice in the matter and will report

the same at the next meeting of the Council. It will be readily evident that because of the radical differences between the tasks of our various agencies no general statement concerning the functions or the necessity of the district secretaryship can be made. In the same way the wide contrast between conditions in the older and newer parts of the nation may make it wise to maintain in one section a plan which is unadapted to other sections.

Invested Funds

From various sources our Mission Boards have received through their history substantial sums of money designated by the donors for special uses or for general endowment. These funds now stand as follows:—

	Available for Gen'l Work	Subject to Life Pay't	Special	Total
W. B. M. I.	$66,084	$124,280	$96,135	$286,499
W. B. M.	120,064	54,187	52,989	227,240
C. H. M. S.	774,964	339,407	246,324	1,360,695
C. C. B. S.	92,186	174,101	5,224	271,511
A. M. A.				
(a) Gen'l Fund	608,612	333,491	262,821	1,204,924
(b) Hand Fund			1,541,998	1,541,998
(c) E. M. Pierce Fd.			107,561	107,561
B. M. R.	1,241,257	21,197		1,262,454
Min. An. Fund	216,765	3,290		220,055
Pub. Society	27,886	15.553	30,531	73,970
A. B. C. F. M.	3,282,488	1,271,889		4,554,377
C. E. S.	316,553	1,000	5,960	323,513
	$6,746,859	$2,338,395	$2,349,543	$11,434,797

These funds are invested as follows:—

	Bonds	Mtgs.	Misc.
W. B. M.	$209,360		$17,880
W. B. M. I.	157,976	$69,200	44,978
C. H. M. S.	624,749	462,640	273,306
C. C. B. S.	245,602	12,500	13,410
A. M. A.			
(a) Gen'l Fund	593,105	372,390	239,429
(b) Hand Fund	1,213,005	265,000	59,790
(c) E. M. Pierce Fund	22,900		84,500
B. M. R.	976,762	283,191	2,501
Min. An. Fund	179,905	40,150	
Pub. Society	73.970		
A. B. C. F. M.	3,796,620	351,757	405,000
C. E. S.	300,000		23,513
	$8,393,954	$1,856,828	$1,164,307

The last column above includes a variety of items. A trifling percentage is in real estate received by gift and not

as yet turned into cash. A larger percentage is in stocks received in the same way and for one reason or another not as yet changed to more stable forms of investment. Savings bank deposits and funds in bank awaiting investment constitute another small section of the total.

In addition to the amounts held by National Boards a steadily increasing amount of invested funds is held by organizations in affiliated relations with the national bodies. No attempt has been made to secure a complete list of such holdings, but as indicating their volume in the older part of the country, the following table, covering five New England States, will be of interest:—

	Available for Gen'l Work	Subject to Life Pay't	Special	Total
New Hampshire	$120,390	$10,315	$77,406	$208,111
Maine	64,749	8,581	63,349	136,679
Vermont	42,216	4,500	44,289	91,005
Massachusetts	260,228	26,663	31,343	318,234
Connecticut (Miss'y)	323,609	16,326	132,562	472,497
Connecticut (Min. Re.)	112,145			112,145
	$923,337	$66,385	$348,949	$1,338,671

This sum is invested as follows:—

	Bonds	Mtgs.	Misc.
New Hampshire	$208,112		
Maine	126,775	$7,200	$6,205
Vermont	16,000	52,950	22,055
Massachusetts	234,991	22,550	52,128
Connecticut (Miss'y)	246,443	32,100	183,218
Connecticut (Min. Re.)	76,239		35,906
	$908,560	$114,800	$299,512

One feature not present in the national tables appears in the state figures above given, viz.—the entrusting to state bodies of funds whose income is to be used for the benefit of specified local churches. Usually a reversionary title is given by the donor to the state body in case the local church ceases to exist or fails to meet conditions of the gift. This plan has obvious and important advantages and is worthy of the consideration of any one who desires to aid a particular church. The changes which occur in local conditions make it extremely desirable to provide an alternative use for the gift in case it can no longer promote the local ends which the donor has in view.

Responsibility Involved

The total of the sums above tabulated is $12,773,466. While this is far short of the amount which could be desired as a permanent basis for a world-wide work it constitutes a very substantial and grave trust to be discharged by the officials of our Mission Boards. They are under sacred bonds to devoted men and women of past generations as well as to the needy world of our own generation. To guard against loss of any portion of these funds, to secure the largest legitimate income possible from them and to use that income in accord with the intent of the donors and with highest effectiveness constitute no light task. The denomination is under heavy debt to the scores of persons who on its behalf are giving unsparing time and thought to the achievement of these ends.

Investment Methods

The Boards uniformly entrust the investment and reinvestment of funds to finance committees acting in conjunction with the various treasurers. Upon these committees are found in almost every case men having specialized knowledge of investment problems whose experience and skill is freely placed at the disposal of mission interests.

It will be noted from the tables above given that by far the greater part of the funds held is invested in bonds. A substantial though minor portion is invested in real estate mortgages. Repeated and careful consideration has been given by the finance committees of the larger boards to the wisdom of increasing the relative amount of mortgage investments. For many years past the rate of interest obtainable upon such investments has been higher than that borne by staple bond issues. Over against this advantage is the disadvantage that to secure such higher interest it has usually been necessary to make loans in small amounts and for relatively short periods. Still more serious is the fact that the safe placing of mortgages whether on farms or city real estate requires personal expert inspection of the property involved. This must either be undertaken by a member of the finance committee placing the loan or by some agency chosen by that committee. The former course has its limitations in the case of men already overburdened with public and private cares. The latter course

involves a delegation of responsibility which one may be fully prepared for in the case of his own money, but shrinks from when trust funds are concerned. As a result of this situation the Boards have deemed it necessary to limit their investments in the main to types of securities whose nature and commercial rating were readily within the knowledge of their finance committees. No hard and fast rule upon the subject has been followed and of late it has been found increasingly feasible to place real estate loans, both East and West, under conditions adapted to the nature of the trust. At the present time the difference in rate of income between bonds and real estate loans is less than in the past, the depressed condition of the bond market permitting the purchase of standard bonds at considerably below par.

Rate of Interest

It naturally follows from the situation above described that the average interest secured is somewhat lower than would be secured by an individual giving his personal attention to his investments and free to travel East or West in order to find opportunities and inspect securities. The average rate of income at the present time is a trifling fraction above five per cent. This is an increase over past years due to the higher interest rates now prevailing. On the other hand it is below the rate which would be had if it were possible at once to reinvest the entire funds of the Boards taking advantage of current conditions. Naturally this cannot be done by agencies whose investments ordinarily and normally are in long term securities.

Conditional Gifts

Attention is called to the large amount of money held subject to an annual payment to the donor during his life or for a specified period. The Boards have a standardized method of handling such gifts upon which all are agreed and which contains the following features:—

(a) A uniform schedule of annual payment has been adopted varying with the age of the giver at the time the gift is received. This mode of investing money has proven attractive to a large number of people because of the freedom from

care and hazard of loss which it provides and also because it enables them in a substantial way to express their interest in the work which is carried on by the agency accepting the gift.

(b) Funds thus contributed are the property of the Board receiving them from the time of their receipt, but are in no case spent until the conditions of the gift have been entirely met. They are then made available for current use unless by direction of the donor they are to be held as part of the permanent endowment.

(c) While the income received from the investment of Conditional Gifts is in most years substantially equal to the payment made to donors, there is always a small deficit, which, of course, is borne from the income of the invested funds of the Board concerned.

The Commission cordially commends to our Congregational constituency this method of aiding the world-wide work of missions. It has many advantages and no visible defects. The principles upon which it rests are sound and its possibilities of wise enlargement are very great.

Legacies

Men and women of past days in numbers running into the thousands have testified by their legacies to their belief in missions and our mission boards. There are no indications of decrease in this custom. Year by year from a quarter to a half million dollars reach the treasuries of the boards from this source. In the case of one board, that of Ministerial Relief, within a recent twelve months over eight hundred thousand dollars was received in bequests. The stability and the impetus given to all our undertakings by these gifts is beyond computation. The Commission earnestly hopes that every member of a Congregational church blessed with material possessions not required for those dependent on him will, in disposing of his property, consider with care the needs and the claims of our missions. In the urgent conditions of the present hour this appeal is more than ever needed. If a broken world is to be rebuilt, if Christ is swiftly to be made known to the hopeless masses of pagan lands, if we are to raise in our own nation the solid structure of a Christian

civilization, it can only be through a greatly increased dedication of life and outpouring of treasure.

Educational Matters

From the beginning of its service the Commission has had the interests of our colleges prominently in mind. The sending of a deputation to the South in 1916 was largely in the interest of our schools there and substantial benefits to some of them are believed to have resulted. At that time it was definitely decided to undertake a thorough study of the whole college situation as soon as possible. The pressure and confusion of the war period prevented the carrying out of the plan. At the close of the war the Interchurch World Movement was projected, a part of whose purpose is to conduct an inquiry which will cover a considerable portion of the field which the Commission has in mind. Action in the matter is therefore still suspended except that a deputation consisting of President J. H. T. Main and Dean E. C. Norton visited and studied our Utah schools in the spring of 1918. The Commission would, however, be gravely at fault if it did not freshly remind the Council of the outstanding importance of our colleges and the critical situation which most of them are facing. Their past service to the Kingdom has been great. Their present and future possibilities are greater. But they need radical enlargement of resources in order to attain them. The stringent competition of the state universities, the arrest of endowment campaigns as a result of the war and the rapid rise in the cost of maintenance create problems of the most serious order. In whatever denominational plans are prosecuted for the coming biennium the colleges should have a prominent place. The Council will have placed before it in the reports of the Congregational Education Society and the American Missionary Association further information upon this theme.

Woman's Work

Notable progress has been made by the women's missionary organizations during the biennium. Both the Woman's Board of Missions and the Woman's Board of Missions of the Interior have celebrated their jubilee anniversaries and have signalized the date by raising each a special fund of a

quarter of a million dollars. The current receipts of both have also distinctly increased.

The Woman's Home Missionary Federation, whose biennial meeting is held in connection with the Council, has established a national office, with Miss Miriam F. Choate as Executive Secretary, and is making steady progress in enlisting the women of the churches in support of their state unions and the causes which they serve. Nearly $82,000 have been secured toward the special fund of a hundred and twenty-five thousand dollars which the Federation is seeking to raise for the Schauffler Memorial Training School.

In line with the spirit of the times, the Woman's Boards have set for themselves a much higher aim in gifts and have made good progress toward the attainment of this goal. Special efforts have been made in co-operation with the Woman's Home Missionary Federation, through the Conquest Campaign, to enlist the young women and older girls in our churches in the cause of missions. By means of the Rainbow Campaign a determined effort is being made by Woman's Boards of all denominations to secure needed recruits for work at home and abroad.

Scale of Salaries

The question of salaries paid to secretaries, field workers, missionaries and pastors is one that your Commission feels should receive the immediate and earnest consideration of the denomination.

When it is realized that the cost of living in many cases has increased at least 50 per cent, it becomes imperative that the churches take action looking to a partial rectifying of the great injustice which too long has existed in the financial support accorded their spiritual leaders.

A comparison of the wages paid in lines of unskilled labor with that paid many pastors and other religious workers reflects little credit upon our churches. The value of the dollar has depreciated so that the man receiving four years ago the average salary paid in our denomination of $1,440 finds its purchasing power today little, if any, over $720, and there is no reason to expect much change in this situation for several years.

Any layman, be he an employer of labor or a wage earner, knows of existence of these conditions. It seems to your Commission that this vital and important matter should receive the immediate attention of our laymen and that a quickened conscience be aroused to a condition that has long been a reproach.

We therefore recommend that our official boards take action looking to a readjustment of salaries of secretaries, field workers and missionaries and that the churches aim to secure an advance of at least 25 per cent in the salaries of the pastors. We feel that consideration of special local conditions should have weight in determining a just solution of this important problem.

Protestantism in France

Under this heading two subjects call for mention: One is the American Church in Paris. This organization has had a long and honorable history of service. Plans are now on foot for radical enlargement and a broader program. Rev. Stanley Ross Fisher has accepted the position of Associate Pastor and will devote himself especially to the welfare of American students in Paris. A resolution is submitted bearing on his work.

Peculiar associations are connected with French Protestantism. The tragic persecution of the Huguenots left the Reformed cause in France in a state of weakness from which it has never recovered. Nevertheless, there is a considerable body of Protestant churches scattered over the nation. Many of them in the devastated regions lost their buildings, all are handicapped by the sacrifices of the war. They need and deserve our aid. The Federal Council of Churches has undertaken to secure a fund of $3,000,000. Plans of interdenominational co-operation are being worked out. Congregationalism should have a share in these plans. The Commission asks authorization to take such steps as may appear feasible.

Age of Retirement

Pursuant to instructions the Commission has continued its study of the subject of a uniform age of retirement for executive officials of the Council and the Mission Boards.

It appears to the Commission highly desirable that there be an agreed policy among our denominational agencies on the above matter. When it is remembered that these agencies expend annually nearly three and one-half millions of dollars, that a large part of this sum is drawn from the same sources, that the objects and methods of such expenditure have vital inter-relations and that the exacting demands of the world of today call for specialized leadership, it is at once plain that only by such agreement of policy can a high level of action be maintained. Each denominational agency must be stronger or weaker by the strength or weakness of the agencies with which it is so closely linked.

After careful study of the immediate question in hand the Commission believes that distinct advantage will result from the adoption of a certain age as the ordinarily recognized time of retirement, and the past experience of the Boards suggests sixty-eight years as such age.

The Commission, however, does not believe that a hard and fast rule terminating service at this age should be adopted. On the one hand, such rule would militate against efficiency by excluding from service some officials, who by reason of continued vigor or because of special exigencies cannot well be spared. On the other hand, such rule would inevitably create a presumption of continuance in office up to the prescribed age, thus violating the fundamental principle which makes such continuance dependent upon continued adequacy to the responsibilities involved. Any plan of procedure which is to comprehend all factors of the case must meet these requirements:

1. The fundamental responsibility of each Board of Directors (or equivalent body) for the personnel of the executive force of the organization whose affairs it controls.

2. The consultative responsibility of some central agency representing the churches by appointment of the National Council and equally related to all mission agencies.

3. The adoption of a policy broadly uniform in nature as to the pensioning of officials, who after prolonged and honorable service are retired.

It appears to your Commission that in order to give full effect to the first two principles named it is simply necessary

that the mission boards establish the practice of consulting with the Commission on Missions whenever contemplated action as to executive personnel appears to have bearing upon the general interests of the associated Boards. If, for instance, it is desired to retain the services of an official beyond the accepted age of retirement, it would be natural to have such consultation. Or again, if it seems wise that the service of any official shall cease prior to that age, the Board concerned can readily judge whether the circumstances suggest such consultation.

The general plan thus outlined and illustrated is extremely flexible and dependent for its working upon mutual courtesy and good will and for that very reason is believed to be in harmony with the genius of Congregational organization. It should be added that in order to facilitate action and to avoid undue publicity in perplexing cases it would presumably be desirable for the Commission on Missions to commit with power the handling of matters under this general plan to the sub-committee on administration.

The problem of pensions is necessarily complex and dependent, in part, upon the development of the general ministerial pension plan now inaugurated in our communion. It appears to the Commission that beyond recognition of the principle above stated, no action need be taken at the present time. Pending the working out of a comprehensive plan each Board will of necessity follow the present course of meeting each case which arises as necessity requires.

The Commission recommends that, in case of the approval of its suggestion that sixty-eight be recognized as the age when the question of retirement normally arises, the same do not take effect until one year from the time of the Council's confirmative action.

National and State Affairs

The creation of centralized state organizations with broadened functions has raised in recent years many questions as to the relation between national and state agencies. From time to time, as in the case of the Home Missionary Society, it has been necessary to work out with care a new alignment of forces. Certain matters, however, have remained unadjusted. At the Mid-winter Missionary Conference in 1918, a

committee of twelve was appointed to make a fresh study of such matters. This committee was composed of representatives of the Commission on Missions and of the national and state executives. Its report, which goes at length into the detail of a wide range of subjects, has been circulated among all the interests concerned and so far as it deals with matters in the field of the Commission on Missions has been approved. Its suggestions on certain matters of Council organization will be submitted in the report of the Commission on Organization. Other recommendations are being put in force by the Mission Boards. As a result, your Commission is able to report distinct improvement in the co-operative relations of the national and state bodies.

The Tercentenary Program

A sub-committee of the Commission on Missions combined with a committee of mission officials has had charge of the prosecution of the Tercentenary Program. Since there will naturally be presented to the Council of 1921 a review of the five-year history of that Program no extended mention is made of it here. Roughly speaking, the year 1916 was given to planning and launching the Program; the year 1917 to Item One, "Pilgrim Principles"; 1918 to Item Four, "The Apportionment Goal"; 1919 to Item Two, "Evangelism"; with plans on foot for emphasizing in 1920 Item Three, "Recruiting the Ministry." It will also be in order to stress again during the coming year the themes of Item One. As to Item Five the report of the Pilgrim Memorial Fund Commission will give full information. The Tercentenary Correspondence Course has been carried forward, the third series of one hundred questions dealing with the century just closing having been recently issued. The cost of prosecuting the Program has been met from special contributions of generous individuals with an additional amount from the Council treasury and a grant from the Mission Boards covering the salary and traveling expenses of Dr. Scudder, the Secretary of Benevolence, under whose leadership the Tercentenary Program is being conducted.

Missionary Contributions

The two years covered by this report have seen a substantial quickening of the spirit of benevolence. The apportionment

plan which had greatly systematized and steadied our giving was, nevertheless, very loosely administered in many quarters. State and associational committees frequently neglected their duties. Churches were often not informed as to their share in our common undertakings. Many pastors moved dreamily along with no consciousness of responsibility for the efficient handling of their benevolences. Some of our strongest states had no complete list of apportionments. Churches by the thousand felt little or no obligation to cultivate system and order in their giving. The apportionment plan was largely left to develop itself—which it did.

Today the atmosphere has changed. State officials and committees are alert and energetic. Standards have been revised. Ministers and churches are responding eagerly to new expectations. Benevolence and local expense budgets now stand on planes of equal obligation. We may look for increasing fidelity in these matters.

There has been no great spurt in giving, but there has been steady advance all along the line and of a character that promises permanent gain. It began with the apportionment convention preceding the last Council, when the entire day was spent reviewing the situation and outlining a national plan of benevolence based on the principle of stewardship, with programs of missionary organization and education for the local church. The delegates then turned their attention to the badly racked apportionment plan; took it apart; oiled its bearings; greased its gears; improved its fittings and tightened it all up once more with the sharp reminder that it was never meant to be abused by being run as a record breaker, but was purposely built to attain the slowest speed attainable with self respect by beginners in benevolence. They also suggested that it be carefully overhauled with that object in view once a year and that every church adopt a standard far in advance of this minimum goal.

This comprehensive program was endorsed by the Council and at once sent to the churches and vigorously pushed. The plans on stewardship were laid before all our pastors and in at least half our states were placed in the hands of the entire church membership also. National, state and local church records of per capita giving were tabulated and as widely

circulated, prompting much sober reflection. The entire Council plan was soon in full operation. So when, three months later, at the Mid-winter Conference of National and State Secretaries, the representatives of the states met to revise the apportionment, a fresh breeze was stirring in what had been recognized to be a stale apportionment atmosphere.

Before this alert and influential body was then laid the suggestion of a simultaneous Every Member Drive to be held the first week in December to underwrite for the coming year a budget of sixteen million dollars—one-fourth for benevolence, three-fourths for local church expense. It caught fire. A clear cut organization with a strong educational program was at once blocked out districting the territory and dividing the churches of each association into groups of five under energetic local leadership.

The unanimity with which these plans were received was most heartening. The common sense, the timeliness and the enormous values involved appealed to all. Every state conference and district association fell into line. So widespread was the enthusiasm and so thorough the preparation that a number of the states anticipated an almost universal use of the canvass within their borders.

War conditions and one of the deadliest epidemics that America has yet experienced, which closed our churches for weeks and months, caused sad havoc in these plans. In spite of all these hindrances, however, probably three-fourths of our churches took the Every Member Canvass where only a fourth had previously attempted it, making a 200 per cent gain. The results generally proved so satisfactory in increased receipts for both causes and in the valuable by-products, social, fraternal, educational and spiritual, that were realized, that there has arisen a unanimous conviction that the simultaneous Every Member Canvass should be a permanent feature of our denominational program.

Until the 1920 Year Book is issued we shall not be able to tell how nearly this effort has brought us to the goal of two million dollars for our missionary boards. A partial report of the receipts of these Societies for the first six months of 1919 would seem to indicate a gain of about $75,000 over last year's totals for the same period. In one case, there has

been a leap from the normal increase of one-half of one per cent to 12 per cent. A $200,000 advance for the year, therefore, would not seem to be a wild expectation. With a start like this towards our missing half million for benevolence, a combined effort in the closing months of this year to clean up the full apportionment ought easily to put us over this one of our tercentenary goals. We would send out an urgent, ringing call to all the states to see that their quotas are met and that no church straggles out of the line. A determined dash now will take us over the crest.

The drive has given us unity and courage. For the first time we have faced a great goal and attempted it. Sixteen millions a year to many seemed preposterous but we shall not fall much short of it and in view of the fact that that is not far from our annual achievement, a half million increase in our missionary giving must henceforth seem a trifling addition to our customary effort. These days have brought us a widening vision of our duty and ability. The great war loans, the huge war charities, the immense relief programs, the enormous increase of denominational budgets and plans have made us ashamed of the dwarfed and meagre efforts of the past. We shall not groan with self pity over the impossibility of reaching our benevolence goals as some "faint hearts" and "little faiths" among us once did. We now know perfectly well that we are quite as able to raise twenty millions yearly as we are sixteen, if we go about it in the right way. The Drive has disclosed the enormous undeveloped power adaptable to all uses that resides in the co-operative possibilities of our democratic fellowship.

The 1919 Drive

Plans have been carefully laid to reproduce the Every Member Drive on December 7 of this year. The goal will be the same—sixteen million dollars, one-fourth for benevolence, three-fourths for local church expense. The same method of organization also will be followed. November has been chosen as the month for preparation and churches and pastors are earnestly urged to make this month a time of deep heart searching, of enthusiastic review of our great opportunities and of earnest study and fresh acceptance of the obligations of our Christian profession.

The Program includes Local Church Institutes in all churches during the first week of November to explain to all our constituency the aims, methods and values of the Drive. These to be followed by four Sundays devoted to the setting forth of four great missonary objectives: The Redemption of the World; The Salvation of Our Country; The Triumph of Democracy; and The Revival of Christian Giving.

Side by side with this Sunday program, the mid-week services of the month to be given to a prayerful and searching examination of the principles and practice of Christian stewardship—under studies and questionnaires issued by the National Council—by a church membership pledged to attendance during November and as far as possible enrolled before the month is out under the Pilgrim Covenant of Stewardship.

Special attention will be given our church schools and young people, the enlistment of whom will constitute a great objective of the campaign. This, it is hoped, will bring an awakened and prepared membership to the first week in December, ready for the simultaneous, nation-wide, Every Member Canvass on Sunday afternoon, December 7.

Since the measure of our success in this great undertaking will depend upon the measure of our co-operation in these plans, we earnestly ask our pastors and church leaders so to arrange their work as to comply with these suggestions and conscientiously to set aside the month of November for these most important ends. As every pastor will wish to bring these subjects before his people at some time during the year, it ought not to be difficult for us to agree to present them unitedly on the days proposed and thus gain the tremendous impetus that such team work always affords.

Interchurch World Movement

The members of the Council have been advised through many channels of the undertaking launched in recent months under the above title. Your Commission met last February as soon as the project had taken tentative shape and after considering it in all its features and its bearings upon our denominational responsibilities passed the following vote:

"The Commission on Missions at a meeting held in New York, February 7, 1919, considered at length the plan of a

United Drive proposed by the General Committee of the Interchurch World Movement of North America and desires to commend the plan most cordially to the favorable consideration of the Boards. It feels that there is here opened before the Protestantism of America the possibility of a new and glorious era of co-operative effort."

Since the meeting above mentioned the Movement has been steadily developing and as the plans now stand they comprehend the following features:

1. *United Study.* County by county in this country and mission by mission in foreign lands, it is proposed that the exact facts be discovered to the end that the needs of each community and region may be appraised and the whole task of the whole church put in clear light and due proportion.

2. *A Combined Budget.* On the basis of the world survey it is purposed that in each denomination a budget of needs be drawn up, every side of which shall have relation not only to the past effort and future plans of the denomination concerned, but also to the whole situation as represented by the allied denominations. While it is not purposed that the World Movement shall exercise any control over the budget adopted by a given denomination, it is understood that the whole enterprise is conceived in a spirit of fraternal concern for economy of effort and mutual helpfulness. The sum of all the budgets as thus drawn out in detailed form and jointly reviewed will be the combined budget of American Protestantism for the year ahead.

It is understood that though the specific figures will be for a single year, they will take into account the needs of a five-year period. At the inception of the plan it was hoped that the combined budget might be not merely inclusive of denominational agencies but might also comprise such important undenominational agencies as the Y. M. C. A., Y. W. C. A., American Bible Society, the American Sunday School Association, etc. After prolonged consideration this feature has been abandoned for the present with the approving judgment of all concerned.

3. *A United Appeal.* During a given number of days at some point in 1920 it is proposed that the 50,000,000 people constituting the Protestant constituency of America be asked,

community by community, to underwrite the united budget for the year ahead, payment of pledges to be made week by week through customary church channels.

4. *A United Program of Work.* It is proposed that this plan shall carry the steadily growing co-operation of recent years in the mission field on to the point of the most complete co-ordination which the conditions of our separate organizations permit.

It is proposed that the whole broad field of missions be covered, including home and foreign missions in all their branches, Christian education in all its aspects and Sunday school interests of every type.

While the above plan does not interfere with the separate responsibilities of the denominations and agencies concerned, it will be at once perceived that it provides a wide field of important duties which are to be taken up jointly through the executive organization of the Movement. The chief of these may be outlined as follows:—

(a) *Missionary Education.* The Movement has taken over the Missionary Education Movement and the Laymen's Missionary Movement and is endeavoring, along the lines followed by those two organizations and other lines as well, to bring home to the consciousness of our evangelical churches the significance of the missionary task to which they have set their hands. While in the nature of the case the Movement must leave the major portion of such effort to denominational agencies, there remains a wide field which patently can be best cultivated by an undenominational agency.

(b) *Education in Stewardship.* It is the conviction of those in the leadership of the Movement that we shall never rise to the measure of our duty in any of the branches of Christian service except as there is a deepening and broadening consciousness among Christian people of the principles which underlie such service. Comprehensively these may be described as the principles of stewardship. The word has been long on the tongues of Christian teachers but it may be doubted whether its meaning has ever really found lodgment in more than a small fraction of the minds of the members of our churches.

(c) *Inspirational Activities.* These of course lie in the educational field, but have to do with those miscellaneous forms of agitation, such as summer conferences, special conventions, stereopticon lectures and the like, whose design is to arrest the attention and turn the minds of Christian people to the missionary theme.

(d) In the same field are the varied forms of publicity, having as an immediate object the securing of contributions for the budgets of the different agencies. There is every reason to believe that with the right type of publicity, perseveringly carried out, the whole subject can be lifted out of the ruts into which it has frequently fallen and made one of the prominent themes of thought and conversation in the whole Christian community. If this can be done by such joint action as is planned it will be by no means the least of the advantages attained.

(e) Prominent among the aims of the Movement is the enlistment of workers. It is recognized by all that it is quite idle to raise money unless fit men and women can be secured to undertake the tasks at home and abroad which make up the sum of world missions. All denominations have been sorely at fault in this matter during recent years. It appears wholly desirable that they should unitedly and on the broadest possible basis of appeal thus seek to recruit their staff of workers.

The organization of the Interchurch World Movement is in no sense as yet complete. For the time being it consists of a General National Committee of about 150 persons, and is represented between sessions by an Executive Committee of a little over twenty. It is keenly felt by the leaders of the Movement that all possible means must be used to give it a democratic and representative character. They are, therefore, desirous of having the members of the General Committee chosen by the national bodies concerned. Your Commission recommends that the Council respond to this desire either by nominations of its own or by giving the Commission power to name the Congregational members of the General Committee.

In case the Council approves the recommendations of the Commission, contained in the financial section of this report,

with relation to the future movement of our plans, the responsibility for co-operation with the Interchurch World Movement should be laid upon the Commission charged with the prosecution of our own denominational program. A paragraph in the section alluded to makes provision for such co-operation. A wide variety of questions as to methods, date of canvass, etc., will need to be faced and can only be intelligently disposed of as they arise.

It will be perceived that an undertaking of such dimensions as the World Movement will involve a very heavy budget of expense. It will, however, not be heavy as related to the total income of the Mission Boards co-operating. It is the design that there shall be maintained a central treasury and that at the time of the simultaneous canvass, appeal be made for undesignated gifts which shall meet the expenses of the Movement and which shall thus be a contribution to the welfare of the total mission cause.

Your Commission looks with profound hope toward the Movement thus described. It is far and away the most significant step taken for many long years toward the essential unity of Protestantism. If it can be carried out in its spirit and intent and prosecuted through a long succession of years it cannot fail to prove the path to that completer unity of Christendom for which we pray.

The central and impelling motive of the whole proposal is that we shall so join our forces as to put the enthusiasm, the intelligence and the devotion of American Protestantism solidly behind the world task in which we have thus far fallen so far short of our duty. Only thus can we secure adequate enlistment of our young men and women in the heroic sacrifices of Christian leadership. Only thus can we secure adequate funds for such a program as is demanded by fidelity to Christ and His Kingdom.

The plan is submitted to the Council with hearty commendation and the recommendation that it be unreservedly endorsed.

Future Demands

As we draw near to 1920 there is no duty so obvious as that of pressing with all possible vigor toward the goals which we have set before ourselves in the Tercentenary Program.

Those goals are the symbols of fundamental obligations of the Church of Christ. Moreover they deal with departments of effort in which we have been notably delinquent. From this Council, therefore, should go forth the summons to quickened effort in completing the Program we have been following.

We shall, however, be sadly lacking in vision and fidelity if we do not at this time lay plans for the months and years which follow the Tercentenary date. World conditions lay an unprecedented obligation upon the Church of Christ. We are confronted by the sullen strife of hostile forces. The tempest of war has died down, but the surf still breaks on all the shores. There are class conflicts in every land, some of them accompanied by mob violence or armed warfare. Race antagonisms are keener than for many a decade. The recent clash of whites and blacks in our own land is but a symptom of the time. Everywhere resentments old and new have been fanned to flame. If this ferment of striving forces is to be stilled it must be by the Gospel of Christ. That Gospel can do its work only through men and women who are possessed by its power and who yield themselves to the service of the world in sacrificial devotion. We are confronted by measureless and pathetic needs. Famine prevails over large areas. Disease follows in its train. Broken homes, devastated fields and idle factories are common sights to Old World eyes. The orderly life of church and school has been suspended. Men and women by countless millions go about their daily tasks in dull despair. Never was there so boundless a demand for the Church's ministry of mercy. We are confronted by the breaking up of old faiths and traditions. The Mohammedan or Buddhist or Hindu world of today is not the world of yesterday. The minds of men are accessible and let us hope hospitable to new ideas. But they will not drift into a Christian view of life. They must be won. The way of winning is the way of the Cross. Meanwhile a new test for the Church of Christ is found in the lands where it has long been established. There, too, she must meet the restless, inquiring, challenging mood of men. As leader and teacher in the ferment of our time she has need of double enduement of divine wisdom and power. These and like tasks, overwhelming and urgent, bring us face to face with our painful short-

comings and summon us to a totally new sort of life and service.

In addition we find ourselves ashamed and humiliated by the contrast between the kind of effort evoked in war and the kind we have given to the tasks of peace. Money has been poured out like water. Countless lives have been surrendered for hardship and death. Leadership of surprising amount and quality and devotion has everywhere arisen. No undertaking has been too huge, no appeal too audacious. With clear-eyed and smiling courage America for nearly two years devoted her money power, her man power and her prayer power to meeting the crisis hour of the world. It is an altogether happy and heartening thing to remember. But how impossible to return to old levels of service. Shall the nation which has counted out billions to win a war, count out a few scanty millions to win a world for Christ? Shall our young men and women who have had a taste of heroic devotion return to the easy ways of selfish pleasure and pursuit of gain? Shall the eager tide of thought and study given to the problems of war now turn to other forms of world helpfulness or waste itself on the lesser concerns of life?

Transferring these general statements into the terms of our denominational life we are compelled with thoughtful and humble searching of heart, to face the demand of the hour. Every memory of the high achievements of the past, every conviction inherited from the men of faith whose name we bear, summons us to a higher standard of devotion. Beginning in the field of our gifts for local uses, it is only too plain that we shall do no more than mark time unless we provide in far more sufficient way for aggressive effort. Many of our church plants are inadequate. They make no real and dignified provision for the varied service the church of today must render. Not a few need an increased staff of workers. A single minister in a city parish labors against hopeless odds.

Turning to our mission gifts, it is even more glaringly plain that we must set for ourselves new aims. In what possible sense is the three dollars per member, given annually for all missions and charities, the measure of our ability or duty. How can our Mission Boards even begin to cover the vast

field of their responsibilities with the two dollars per capita which we place in their hands? We have long known and mourned the inadequacy of our gifts. But now there is revealed as by a flash of light, through the achievement of sister denominations, the possibility of better things. During recent months the Methodist Episcopal and Presbyterian communions, with a noble response to the challenge of the new day, have carried their gifts for missions to a point unprecedented in their history and from two to three times the average of our own membership. Their obligation and their ability are not different from our own. Shall we not, in a spirit of generous emulation, move with them into an era of bolder plans and ampler gifts?

If our workers in mission fields at home and abroad could reach our ears, they would tell us how critical is the hour in which we live. They have toiled on through patient years on low salaries, with reinforcements deferred and in buildings pathetically unsuited to their work. Despite these difficulties they have made a record of noble achievement which warms our hearts. But this situation must not continue. To permit it would be gross disloyalty to our ideals and to the devoted men and women who represent us on the firing line.

We must also face and answer the call of our time for a richer surrender of life. There must be an unwonted volume of interest and of prayer behind our gifts. We must have more of world vision and of missionary passion. In larger numbers and with fullest devotion our sons and daughters must dedicate themselves to the ministry and to mission service. We must have done with the situation long in force which has compelled us to draw practically half our leaders from other communions. Under the conscription of faith and love we must fill up our ranks.

It becomes, therefore, a matter of simple honesty and of elementary fidelity to our Master to face our needs and to fashion such future course of action as they demand. It is plain that this cannot be done in haste. It must be the product of patient inquiry. The program which we adopt should not be for a year, but for a stretch of years. It must not deal with external activities merely, but must go to the

roots of our denominational life. It must be projected upon broad lines of educational publicity, with a purpose of accomplishing nothing less than the enlistment of the judgment and conscience of our total membership.

REPORT OF THE COMMISSION ON EVANGELISM

The Report of the Commission on Evangelism is divided into two sections. The first relates the work and plans of the Commission up to the time that its activities were practically merged with those of the Tercentenary Evangelistic Committee; the second covers the work of that Committee up to the present time.

Soon after the close of the Meeting of the National Council in Columbus in October, 1917, the Commission on Evangelism met in Chicago and took up the recommendations of the Council in a positive way. Rev. Dwight Goddard of Ann Arbor was added to the Commission in place of Mr. W. B. Davis of Ohio, who found it impossible to serve. The Commission also asked Dr. H. F. Swartz of New York and Dean Frank G. Ward to sit with it as counseling members.

At the first meeting in Chicago on November 8, 1917, it was decided to prepare a program for the work of the Commission and to set to work at once in the effort to raise the funds necessary to provide the salary of a Secretary. Mr. Goddard gave generously of his time in the solicitation of subscriptions and an excellent beginning was made.

The Commission found that it would be obliged to make a considerable adventure of faith if it were to attempt to put its program into execution in the autumn as it had desired to do. An unexpected pressure of work in connection with a financial campaign had engrossed the time of the chairman and the war conditions made the prosecution of the work extremely difficult. The Tercentenary Committee of Evangelism held a meeting in New York on November 7, 1918, at which time an organization was effected to undertake vigorously the work of the five-fold program which contemplates the addition of five hundred thousand members to the Congregational churches in the five years of the campaign. As this is evangelism, it appeared to the Committee that relations should be established with the Commission on Evangelism,

and therefore the members of the Commission were invited to become corresponding members of the Committee.

This action was thoroughly acceptable to the Commission, who heartily approved a plan that would insure larger resources for the execution of the program which they had striven to carry out. The subsequent activities of the Commission on Evangelism are involved therefore in the work of the Committee, whose report follows herewith.

In the early autumn of 1918 the Tercentenary Committee faced the question of its course for the last two years of the Tercentenary period. It found that effective work had been or was being done under three of the five items of the Tercentenary Program. For item 1, the Tercentenary campaign of 1916 made fairly adequate provision, including the publication of "Pilgrim Deeds and Duties," helps for sermons and addresses on Pilgrim Principles, the correspondence course, etc., etc. For item 4, that is, the attainment of our goal to reach the apportionment, the Every Member Drive of last year set up machinery and stimulated the churches to increased effort and enthusiasm that promises much in this direction. For item 5, the Pilgrim Memorial Fund Commission was organized by the National Council and is prosecuting a most vigorous campaign for securing the $5,000,000 endowment.

The Committee discovered, however, that little had been or was being done to realize the aim of Article III, which called for an adequate number of recruits for the gospel ministry, missionary service, and the like; nor for Article II, under which we set out to attain the standard of 100,000 additions to our churches annually. Holding in mind the thought that in the final year of the Tercentenary campaign it might be well to emphasize item 3, namely, the recruiting of Christian workers, it was decided to concentrate upon item 2 in 1919. The Committee desired permanent results, and therefore consulted the Secretary of the National Council and the Chairman of the Commission on Evangelism of the National Council, also making the members of the last named Board all corresponding members of the Tercentenary Committee, and with this co-operation evolved a plan of action. The Tercentenary Committee on Evangelism was therefore

appointed, including as ex-officio members, the Secretary of the National Council and the Chairman of the Commission on Evangelism, with five other working members. The names are as follows:

Rev. C. E. Burton, Chairman
Rev. Robert E. Brown
Pres. Ozora S. Davis
Rev. Ernest M. Halliday
Rev. H. C. Herring
Rev. F. L. Moore
Rev. E. S. Rothrock

Early in November, 1918, the Committee met and determined upon its course; but first of all it adopted the fundamental aim which was two-fold in nature: first of all, to develop a deep-seated spirit of evangelism throughout our entire fellowship; and secondly, to secure the incorporation in the life of every church of a clear-cut, definite plan of action for reaching men in an all-the-year-round, church-wide program of evangelism.

The machinery chosen for carrying out this aim was simple and direct. Plans were made for a call to prayer for a six weeks' period preceding Easter, in which period centered also the first objective of a program of evangelism in the local church, which program was outlined at the same time. For the purpose of securing a response to the call for prayer and the adoption of the program of evangelism, a double approach was made to the churches, (1) by mail to every pastor, and (2) by personal contact through the denominational organization; that is, the National Council, the Church Extension Boards, the Religious Education Boards, the A. M. A., and for the foreign field, the American Board.

The call to prayer sought to unify the intercession of our people by the circulation of a booklet entitled "The Fellowship of Prayer," giving daily Bible reading, text, sentiment, hymn, meditation and subject for prayer, together with simple prayer form. 150,000 of these were printed for circulation upon the order of our pastors and churches. These prayer leaflets were used in a variety of ways. Some churches used them as the basis of discussion in the prayer meeting or mid-

week service of the church. Other churches conducted services in the church three evenings of the week, using the prayer calendar as the basis of meditation and prayer. Other churches organized groups which met in the morning, at noon or at evening, in various homes, and in these neighborhood meetings hearts were joined together in fervent prayer to God for His blessing upon the people and the work of the church. But perhaps the widest use of the leaflet was in the homes of the people for there through its use many hundreds of families were led to re-establish the family altar. The use of the Prayer Calendar was one of the most significant pieces of co-operation ever carried through by the Congregational churches.

The second approach by mail was the sending to every pastor an eight-page leaflet entitled "A Program of Evangelism." This leaflet outlined concisely methods of organization and of enlistment of the entire church membership in an all-the-year-round program of action for making disciples. 25,000 copies of this booklet were furnished on the order of our churches for the guidance of pastors and officers in planning their work. The following subjects were included in the pamphlet: Organization for Evangelism; Surveys of Evangelistic Opportunities; Evangelism in Services; Evangelism in Each Department and Personal Evangelism.

Accompanying the circulation of these and other printed helps, e. g., the "Win One More Fellowship" and "Congregational Fellowship," a letter was addressed to every pastor on the first of each month, directing attention to the plans and stimulating eagerness and constancy in carrying them out. Evidences of the appreciation of this service by pastors and of its wide usefulness are very many and most gratifying. Supplementing the personal letter, articles were prepared and published in *The Congregationalist and Advance,* in *The American Missionary,* in State papers, etc. State conferences and local associations were also prompted to put the subject of evangelism, and particularly of this campaign, upon their regular programs.

Valuable as was the approach through the written and printed page and upon the platform, far more useful was the personal contact secured through the denominational organization. Each year in the third week of January are held

the Mid-winter conferences. These bring together for a week's conference the thirty-six Directors of the Church Extension Boards, representative pastors and laymen from all parts of the country, the state conference and home missionary superintendents (only one was absent last year), the National Secretaries of the several Societies and of the National Council, the field force of the Religious Education Boards and of the A. M. A., the representatives of the woman's organizations, etc., etc. To the sessions of this conference were taken the plans of the Committee; here they were amended and approved, and provision made for carrying them to the churches. These plans provided for a committee in each state composed for the most part of a representative from each association in the person of the chairman of the committee of that association. At this Mid-winter conference, after unhurried prayer and consideration, the state leaders covenanted together to carry both the spirit and the program to their several states. The first item in this plan provided that the state or district superintendents should arrange immediately a retreat, to which should be invited a leader from each association in the state or district. It was proposed that these men should come together in the spirit of prayer and seek the divine leadership in planning to carry through the program for the churches. With but few exceptions the states and districts conducted these retreats which proved surprisingly enthusiastic. The men who attended the state and district meetings then planned retreats for the pastors of their associations, which were conducted somewhat on the same plan as that of the state meetings, and with like helpfulness. The reports that have come from these retreats have been most heartening. Those held in New York and Chicago vied with those held in far remote places in interest and helpfulness. The results of these retreats were far-reaching, and ministers everywhere were encouraged to undertake an evangelistic program in their own parishes, adapting to local needs the program suggested by the Committee.

In the book, "Program of Evangelism," and in the monthly letters stress was laid on the Easter Ingathering, it being urged that all the forces of the church be concentrated upon the effort to secure a worthy number of additions to the

church of truly Christian people at the Easter time. To this end pastors were encouraged to direct the prayers of their people, their own preaching, the teaching of the Bible school, personal effort, especially pastoral interviews, the activities of the various organizations, etc., etc. For guidance in this endeavor the Evangelistic Committee urged the churches to prepare lists of prospective church members, sometimes called constituency rolls, including all persons thought at all reachable by the church. The necessity of securing definite information concerning prospective members led to careful canvasses in many parishes, which also was a most helpful feature.

An important item on the program for the Easter ingathering was to urge pastors to establish Pastors' Training Classes for the religious instruction of young people in Sunday School and church in preparation for church membership. At the suggestion of the Committee, Secretary Sheldon of the Education Society prepared and distributed a new pamphlet on the Pastors' Training Class, filled with many helpful suggestions, and listing the various helps available for pastors seeking material for such classes. The Congregational churches have always been leaders in religious education, but the churches have not always evidenced as lively an interest in leading boys and girls to a definite decision as they might have. Through the efforts of the Education Society and the Evangelistic Committee it is believed that there will be a very decided development of this valuable feature of church work. It is encouraging to be able to report evidences that the number of Pastors' Classes has doubled within the year.

The Committee considers as most important the long range results to be expected from starting churches on courses calculated to make them more effective in winning souls. But immediate results are of value, and especially so since they afford the promise for the future. The success of the churches in the Easter ingathering is, therefore, most significant. Of course, no complete report is available, but many churches have reported substantial increases in membership, and there are indications that 1919 will show a very decided improvement over the previous year. Six hundred and fifty-six churches reported directly to the office of the Committee the

results of the Easter campaign. These reports show additions of 11,317, or seventeen per church, and classified by states are as follows:

State	*No. Churches Reporting*	*Additions Easter 1919*	*Additions for Entire Year 1918 to same churches*
Massachusetts	73	1,290	862
Vermont	65	784	627
New York	52	947	677
Ohio	47	844	633
Illinois	46	698	661
Connecticut	44	1,064	726
California	42	766	1,078
Wisconsin	25	496	449
South Dakota	24	238	276
New Hampshire	23	404	377
Kansas	20	281	323
Michigan	20	364	371
Minnesota	20	487	441
North Dakota	20	307	213
Maine	18	158	74
Nebraska	15	414	209
Colorado	12	137	156
Missouri	11	225	340
Washington	11	122	76
New Jersey	9	362	387
Texas	9	118	56
Oregon	8	156	129
Montana	7	50	12
Oklahoma	6	68	10
Idaho	5	85	30
Indiana	5	74	87
Pennsylvania	5	139	144
Rhode Island	4	83	66
Georgia	3	14	0
Arkansas	2	16	23
Hawaii	2	77	98
Alaska	1	6	8
Arizona	1	10	8
District of Columbia	1	33	52
	656	11,317	9,679

It is interesting to note that these 656 churches which reported 9,679 additions during the year 1918, now report 11,317 additions at the Easter Communion this year; that is, the number of additions for Easter, 1919, was 17 per cent greater than for the entire year 1918.

Of course, it needs to be said that results in these churches do not guarantee as significant a growth in the denomination at large, since the churches reporting are only about one-eighth the total number. There is reason to believe that even if the rate of growth for the denomination is not fully up to

the record in these churches, there has been nevertheless a very significant upward trend in the addition to membership.

The most significant thing about the campaign is that the churches have been brought together in a co-operative campaign of spiritual work wherein the churches encourage one another in rational, evangelistic endeavor. We cannot but believe that as the years go by this kind of co-operation will become more and more general and regular.

Directly following Easter a ballot listing proposed items for the next year's program was sent to all pastors, asking them to express their preference of items to be included in the program from September, 1919, to Easter, 1920. About one thousand ballots were returned, which gave the following vote in favor of:

Pastors' Training Classes	622
Reclamation of Absentees	581
Prayer Calendar	560
Pastors' Retreats	527
Enlistment Campaign	503
Holy Week Services	423
Personal Workers' Campaign	411
Good Friday Services	384
Week of Prayer	306

With this vote as a basis of preference, the Committee has outlined the following program for this year's work:

PROGRAM FOR 1919-1920

September-December

1. Church and Sunday School rallies with "every-home visitation" by pastor and lay workers to discover new families and enlist new members in the Sunday School. "Go-to-church" Sunday, September 27.

2. A national absentee campaign to find Congregationalists who have removed without letter and persuade them to become affiliated with the church near their new home.

January-Easter

1. The evangelistic movement to be initiated early in the year, utilizing if possible Watch Night and the interdenominational Week of Prayer.

2. State and association ministers' retreats.

3. A campaign of publicity for the local church.

4. The formation of prayer circles to use a "Fellowship of Prayer."

5. Enlistment and training of a small group of tactful, consecrated members to assist the pastor in securing decisions for Christ.

6. Enrollment of Children in the Pastor's Training Class to meet weekly during Lent.

7. Devotional services in every church conducted by the pastor during Holy Week with union Good Friday services wherever possible.

8. The Easter Ingathering (April 4).

Co-operating with and following the lead of the Commission on Evangelism, the Committee engaged as Executive Secretary, Rev. F. L. Fagley, D.D., who came to the office on April 1, ready to devote himself to a thoroughgoing study of the work of the church in reaching men and prepared to serve the denomination in finding and promoting the most effective evangelistic methods.

The campaign has been financed from personal contributions direct and through the Commission, by offerings from the churches, chiefly Holy Week offering, and by appropriations from the Home Missionary Society and its constituent state bodies. The Society has considered this aid to them all as comparable with that granted to individual churches. This, however, was done with no thought of committing the denomination to this as a policy.

The Tercentenary Evangelistic Committee is greatly gratified at the evident usefulness of its effort; and, most of all, at the indication that the denomination is prepared to move forward strongly along the line of this fundamental work of the church.

REPORT OF THE COMMISSION ON ORGANIZATION

The charter of the Commission on Organization was defined in the report of the Executive Committee of the National Council of Congregational Churches adopted at the session of the Council held in Columbus, Ohio, in October, 1917, as follows:

"Our Congregational fellowship throughout its history has been primarily concerned about ideals and spiritual values. It has neither occasion nor purpose to change this attitude. But recent years have brought to us a clearer perception of the advantages of simplified and fitting organization through which to labor for ideal ends. Large progress has been made toward such organization in national and state matters. Much less progress has been made in the effective organization of local churches and district associations. There would be distinct advantage in designating a responsible agency to study the subject and to make suggestions looking toward more adequate ways of addressing ourselves to our total task. Certain questions which at the present time are assigned to the Executive Committee but for whose proper care it has neither time nor special competency should be transferred to such a Commission. Among them are the conservation of church properties and the establishment of a system of pastoral supply bureaus."

By vote of the same Council certain proposed constitutional amendments were referred to the Commission. The omnibus character of the function of the Commission found further expression in the comprehensive and very careful report of a committee appointed by the Mid-Winter representatives held in St. Louis in January, 1918, and presented to the Mid-Winter Missionary Conference at Chicago last January. That Committee considered not only many problems relating to the inner life and working of state organizations, but also to their structure and function, and specifically suggested that the latter be referred to this Commission for consideration.

The wide latitude thus defined suggests a divisional treatment of unrelated problems. They are presented under four general heads:

I. Congregational Organization.
II. Conservation of Church Property.
III. Problem of Pastoral Supply.
IV. The Relation of Congregational Organization to the Problems of the New Era.

Congregational Organization.

1. Local Church. The charter above quoted gave expression to the special need of effective organization of local churches and district associations. In the organization of the local church there is wide diversity of usage from little or no organization to well co-ordinated departments of church activities under defined leadership with the pastor as the executive head. Many churches have adopted Roy's, Thompson's, Ross', or Barton's manual as their guide of action without other constitution or by-laws than therein provided. Many churches have maintained a wholesome life and highly fruitful service with little organization. Marked personal leadership may atone for the lack of well defined organization, but the advantages of an organism embracing all the activities of the church both in its own internal life and in relation to its missionary, social and civic obligations are too obvious for discussion. Manifestly any proposed organism cannot be adapted to all conditions. The village and rural populations call for modified forms of organization, from the simpler to the more elaborate. Your Commission has studied with some care the Constitution for a Congregational Church sent out two years ago from the National Council office. It is substantially approved as a distinct advance upon the loosely constructed organism of many of our churches. Your Commission are in accord with the purpose of the framers of this Constitution and believe that our churches should be so organized as not only to cover the whole area of Christian service within their own bounds, but also to be properly related to the organized activities of the district associations, the state conferences and the National Council. To meet the objection of too elaborate detail and in the interest

of simplicity in the constitution we submit a modified form in Appendix A, with details of method in the By-Laws. It will thus be found practicable for any church to adapt this simpler constitutional form to its local need.

2. State Conference. The organization and function of a State Conference call for careful consideration. Pursuant to the action of the National Council of 1886 in defining Ministerial Standing, that of 1907 in recommending uniform nomenclature, incorporation and larger associational functions, and again that of the Council of 1913 in establishing representative direction of the benevolent societies of the denomination, there has resulted an increasing uniformity both in the organization and exercised functions of our state bodies. There remains, however, considerable divergence of method in our constituted organization and activity. In the organization of the state bodies there is practical unanimity in defining the membership as comprising a delegate or delegates from each church connected with a district association and such ministers as have standing in a district association within the bounds of the state. Additional representation is frequently provided by defining state superintendents, members of standing committees, trustees and others as ex-officio members. This form of constituted membership prevails uniformly in the West. Some state conferences, recognizing the church as the unit of Congregational fellowship, designate their membership as a pastor or pastors of the churches and one or more delegates from each church. In practical working the difference is negligible. The placing and guarding of ministerial standing in a district association of churches and ministers, now largely prevalent, gives the minister a permanent dignity and official character and furnishes the most practicable medium of transferring his relation on change of residence. Your Commission re-emphasizes the action heretofore taken by the National Council, and distinctly expresses its preference for a uniform usage of placing ministerial standing in a district association of churches and ministers and of having district associations and state conferences constitute their membership of delegates elect from the churches and of ministers in good standing. Preponderance of minis-

terial representation may be prevented by increasing the lay representation.

The function of state organizations exhibits similar diversity, but with a growing appreciation and assumption of administrative powers. The older theory of a meeting for fellowship, worship and discussion of broad questions of general policy and public interest has been supplemented, not negatived, by an appreciation of the obligation to serve the churches in an administrative way, a task assumed by nearly all state bodies. In no state organization is there entire absence of this function. In most self-supporting states there has been either a formal merger of the State Conference and the State Home Missionary Society or provision for common service by the same board of trustees. Practically all state conferences are now incorporated bodies and are vested with power to receive, invest, hold and dispose of moneys and properties and to exercise such administrative functions as they may vote. This evolution has had various stages of progress and for the most part has become a fixed policy. The change was made in the interest of simplicity, unity, and efficiency rather than of economy. Complex organism was reduced to simplicity of a single organization—the state conference, with a board of trustees, with executive committee and an executive head or superintendent, in which body the promotion of all state interests of the denomination is functioned. The district association retains its distinctive function undisturbed, but state administration, care, counsel, and oversight, are of increasing significance.

Your Commission expresses its hearty appreciation of the growth of state consciousness of responsibility and of increased efficiency through centralized executive direction of the interests of all of the churches of a state under the leadership of a state superintendent and an executive board. Divergence of usage in the precise form of administrative organization is a recognized privilege of Congregational churches. We urge, however, in the interest both of unity and efficiency that, in the administration of state affairs, the state superintendent be vested with full executive functions with such assistants as may be needed, and that the activities of the national benevolent societies and any

other agencies within a given state always be in fullest co-operation with the state superintendent. The policy of districting a state into regional districts or the committing of distinct functions, such as evangelism, finance, education, missions, to special assistants covering the entire state, may wisely be determined by each state. All agencies, however, should be under the direction of the state executive, whose service embraces not only the oversight of state missions, but counsel and aid to all self-supporting churches, and the promotion of the broader interests of the denomination through the direction of the apportionment plan and all united movements of the larger fellowship. We urge upon all the churches that they increasingly avail themselves of the superior advantages given them in the counsel of their state superintendent and especially in the choice of permanent pastors or temporary supplies and that they join in the united work of the denomination under his executive guidance.

The development of the state conference administrative program has revealed certain tendencies, both of strength and weakness, which call for consideration and suggestive recommendation. The advantages of the new order are evident, namely: simplicity and unity instead of complexity; centralized direction and oversight; a more intelligent grasp and co-ordination of all denominational interests. The peril lies in the over-emphasis of the state program as related to the national and world-wide program; the tendency to determine state interests without sufficient consideration of and counsel concerning the broader claims of the denomination; an exclusively local determination of the apportionment; and a tendency to exercise national administrative functions with danger of resultant provincialism. It is a pleasure to note the unifying influence of the Mid-Winter Conference of National and State representatives and of the co-operative movements instituted by them.

In view, however, of these considerations we call special attention to certain fundamental principles, in the related organism of the local church, the district association, the state conference, and the National Council:—

Each of these is an autonomous body in its own sphere and independent of all other bodies in the same class. Each local

church, district association, and state conference is a law unto itself, and defines its own constituted life and action. No one of these three is sufficient unto itself. The local church cannot afford to be an isolated unit and therefore welcomes the counsel and co-operative fellowship of the group of churches with which it is associated in a district association. Likewise the district association is an autonomous body, but welcomes the executive initiative and direction of the state conference in matters of common interest, expressive of the fellowship and service of the whole body of churches. In the same manner the state conference welcomes the executive initiative of the National Council and of all the boards of missionary activity represented in the National Council organization. Theoretically and practically the larger group ministers to the smaller body, and all maintain a co-operative unity.

These principles are commonly accepted. As applied to the state conference they are especially suggestive. They mean that the state conference should magnify its own functions, but should, on the one hand, carefully study the best interests of the churches by magnifying the function and service of the district association which is the most direct expression of the will of the churches; and divest itself of such functions as may be better served by the national body or its representatives in any line of action. The development of the life of the whole body will best be promoted by the state bodies working within their own sphere of action and by their ready acceptance of national direction wherever the larger interests of the fellowship call for such action.

It is in the application of these principles in their bearing upon prevailing usages that problems arise calling for careful consideration and adjustment. In the promotion of a larger unity in our State and National administrative interests, your Commission makes four recommendations:—

(*a*) At present our state organizations are without voice in the National Council's plan for developing and correlating missionary interests. We recommend the broadening of the constitution of the Commission on Missions so as to give the state bodies suitable representation and expression as follows:

(1) That the Directors of the Extension Societies at their mid-winter meeting preceding each National Council designate four persons whose knowledge of and participation in the promotion of missions through state organizations qualify them to speak for such organizations, and that the Nominating Committee of the National Council select from these four names two to be presented among their nominees for membership in the Commission on Missions. Under the four year term plan it will thus come to pass that four of the Commission will have an especial relation to state organizations. This will not mean that they are to be in any sense champions or partisans of the states any more than those now nominated to the Commission by the National Boards are champions of those boards. The whole aim is to secure a broad, inclusive and representative composition of the Commission. It may be added that in order to give full force to the plan at an early date the number of nominees presented by the Extension Directors in the first instance might be eight and a corresponding selection be made by the Nominating Committee.

(2) That there be submitted to each State Conference the proposal that by formal vote it signify its desire to conduct the portion of its activities which bears on missions as a part of the entire denominational missionary structure in which the Commission on Missions shall be recognized as a co-ordinating agency.

Your Commission believes that this representation on the Commission on Missions will not only serve to promote state interests, but to broaden and nationalize their vision, program and sense of obligation. We append to this report a recommendation and a suggestive amendment to the Constitution of the National Council embodying the foregoing proposal.

The proposed amendment increases the membership of the Commission on Missions by the addition of only one member, and, by reducing the representation of the Home and Educational groups by the election of one member for each of the two boards, instead of one from each of five societies, the character of the Commission as related to missionary interests will remain unchanged, those not directly representing mis-

sionary interest retaining, as they should, the larger voice and balance of power.

(*b*) The Education Society, in its relation to educational institutions and student aid, has clearly defined national administrative functions; but in the promotion of a general religious education program there is a somewhat variant relation between the State Conferences and the Society. In many Conferences the Society acts upon its own initiative; in others there is a complete state autonomy with an affiliated relationship with the Society. The separation of the Sunday-School Missionary Extension work from the promotive educational work of the Education Society resulted in the transfer of the service of a large number of men formerly representing the missionary extension work to the distinctively educational service. The judgment of your Commission is that the educational function of the Society, and especially in its relation to the development of the Sunday-Schools, should be regarded as a distinctly national function and uniformly welcomed as such by the State Conferences. Such common acceptance will not only give the Education Society a clear field of uniform and nation-wide service, but will suggest a distribution of official service on broader areas than state boundaries, thus avoiding the paralleling of the service of a state educational official with that of the State Superintendent, with possible friction, and at the same time broadening the influence and reach of the educational specialist. We append to this report a recommendation to this end.

(*c*) The Mid-Winter Conference of Representatives, Secretaries, and Superintendents of the Home Missionary Society, held in Chicago in 1917, adopted the following resolution which was transmitted to the Secretary of the National Council:

RESOLVED that in the judgment of this body and in agreement with the practice of some of the states it would be helpful should the District Associations of each state request and adopt a State Standard Course of Study as a requirement of those seeking licensure or ordination at their hands and who are without previous collegiate or seminary training; and that as a further step toward the unifying of

our methods of ministerial training and for greater efficiency it would be helpful should the states request the National Council to prepare a National Standard which each state may recommend to its local Associations for their adoption.

The lack of supply of College and Seminary trained men for the ministry has necessitated the enlistment of a large number of men for ministerial service who are without adequate equipment. The several State Conferences have provided courses of study to meet the need of such candidates; and by withholding their full ordination until the completion of such course the character of ministerial service has been greatly advanced. There is, however, no uniformity in the courses outlined by the several State Conferences, and candidates frequently pass from one state to another during their training. In our judgment the Education Society is the best agency to effect such uniformity and we append to this report such recommendation.

(*d*) The administration of Ministerial Relief funds through the Board of Ministerial Relief and the several State Conference Boards or state agencies has been harmonious and with hearty co-operation and mutual understanding. There are involved, however, frequent adjustments and duplication of applications where aid is received from both national and state sources. The larger service about to be rendered by the National Board and the fact that ministers frequently change residence suggest the wisdom of the largest possible unification of our Ministerial Relief service. We append a suitable recommendation.

4. Proposed Amendments to the Constitution of the National Council.

Two proposed amendments to the Constitution were presented to the Commission on Organization. The first of these proposed to add to Article III, paragraph C, the following words: "The President, or Acting President, of each of the Societies, Boards and Associations, named in the opening clauses of Article X of the By-Laws of said Council, to wit: in lines 4-15 thereof, inclusive, shall also be members ex-officiis of the Council. Alternates for such officers as such members may in each case be chosen by the respective Boards of Directors of said organization."

The second proposed amendment is suggested as an amendment to the above and reads: "Voted; to include in the proposed amendment to the Constitution concerning Membership, Presidents of Theological Seminaries." (Minutes of the National Council for 1917, page 64.)

Your Commission has given thoughtful consideration to the arguments adduced in favor of each of these two amendments. We are constrained to believe, however, that not only are these amendments undesirable in themselves, but that if adopted they would establish precedents for a series of amendments that would certainly become embarrassing. The National Council is, and in the judgment of your Commission, ought to remain a Council of the Churches. We append a recommendation, therefore, that these amendments do not pass.

5. A Constitution for the International Council.

The International Councils held in London in 1891 and in Boston in 1899 proceeded without any written Constitution, as practically did that of Edinburgh in 1908. At this third Council, however, need was felt for some charter, and the Council adopted a very slender Constitution "for the government of future councils." No provision was made for its amendment, and it can be modified by another Constitution whenever the Council is in session.

The essential things which such a document should provide as to membership and order of business are stipulated in this document. It is, however, inadequate as the basis of any large co-operative action.

Much history has been making since 1908, and the Congregational churches, with all churches and nations, are facing world problems and tasks of international co-operation with a courage and a vision which no body of churches or group of nations possessed in 1908. It seems opportune, therefore, for the Congregational churches of the world to come to the next International Council prepared to adopt a Constitution which will provide the basis of a permanent organization, and lay the foundation for the administration of the common interests of those churches. Such interests exist already in our great missionary enterprises, and are likely to increase, both

within our denomination itself and in its relation to other denominations and to the Kingdom of God at large.

We therefore have prepared and are submitting herewith a proposed Constitution for the International Council. We do not propose that this National Council shall formally approve it, or take any action that may seem to commit the churches of the United States to its provisions in advance of their consideration by the International Council itself; but we ask that it be received by this body, with any proposed amendment which this National Council may desire, and transmitted to the other National Unions, Federations or Councils of Congregational Churches for their consideration, with the information that it will be presented for the consideration of the International Council at its next meeting in 1920.

The instrument which we have prepared is exceedingly simple, but we think adequate for its proposed basis of union. It undertakes no provision for the financing of the International Council, that work being done as yet in each country where a Council is to convene. If a more permanent and more equitably distributed basis of financial support shall become imperative, this proposed Constitution does not preclude provision for it; but it seems to us unnecessary that this instrument should anticipate that action.

Your Commission on Organization, therefore, submits the subjoined instrument (Appendix B) as a proposed Constitution for the International Congregational Council, and moves that it be received and transmitted to other national Congregational bodies for their consideration before the next meeting of the International Council, reserving, however, the privilege of making such changes as further study may suggest.

6. Commissions. The services rendered by the several Council Commissions have been of large and increasing value and importance. For the last biennium the Commission on Social Service has been practically merged in the National Service Commission. The changed conditions make it unnecessary to continue the latter and such functions as remain may properly be assumed by the Social Service Commission. That Commission and the Commission on Evangelism

ask for enlarged membership. We append a recommendation meeting such request.

Conservation of Church Property

A number of states, especially those in the Middle West, including Ohio, Indiana, Iowa, and Michigan, have secured legislation enabling incorporated state bodies to take over abandoned church properties where no provision is made for their recovery by trust, deed, reversionary clause or otherwise. The wise provision of the Congregational Church Building Society in protecting its grant and loan investments by first mortgage has provided ample security to the denomination in very many instances. In the sale of abandoned churches such mortgages bearing interest have brought into the treasury of the Society its full investment in return. A number of State Conferences have required that churches aided out of the Home Missionary funds should convey their property to the Conference, the later re-conveying to the church with the provision that in case the church becomes extinct the property should revert to the Conference. This provision, if not made too mandatory and interpreted with some latitude in exceptional cases, is a commendable expedient. There remains, however, need of legislation covering cases where neither Home Missionary nor Church Building Society aid is given.

We especially commend the act of the Iowa Legislature of 1910, the substance of which is expressed in the following paragraph:

"When a local religious society shall have ceased to support a minister or leader or regular services and work for two years or more, or as defined by the rules of any incorporated state, diocesan or district society with which it has been connected, it shall be deemed extinct, and its property may be taken charge of and controlled by such state or similar society of that denomination with which it has been connected."

It will be noted that the Iowa action is a general law covering all denominations. In Michigan and Indiana and other states such legislation for Congregational churches has been enacted. A suggestive form is given in Appendix "D."

Problem of Pastoral Supply.

The report of the Executive Committee to the last National Council upon the wisdom and feasibility of establishing a Bureau of Pastoral Supply at Chicago was referred to this Commission. The report briefly reviewed the existing situation; the evolution of the Boston Bureau of Supply as the agency of the Massachusetts Conference into the larger service of all the New England States with an annual budget of $5,000.00 provided by a per capita assessment of one and a half cents from the New England membership plus amount received by the Secretary of the Bureau for pulpit supply and fees from those whom the Bureau serves. It called attention to a like Bureau maintained by the New York Conference at small expense and rendering valuable service to the self-supporting churches of that state. In the remaining sections of the country the State Superintendent constitutes the only means of such service, varying in its degree by the extent of his recognized function as superintendent of home missions or of all state interests.

The defects of this partial provision were tersely stated as a lack of defined responsibility, varied and imperfectly defined methods, inadequate service to the ministry, lack of needed information by those promoting pastoral settlements, and the too limited area of operation by a single state.

The Executive Committee concluded its report in expressing the judgment that the present plan is unsatisfactory and inadequate and ought to be national in its character, and the expense borne by all alike and its benefits accessible to all. It further stated as an ideal solution the location of three Bureaus of Pastoral Supply at Boston, Chicago, and San Francisco. It frankly recognized the difficulty in the way of such realization, namely: the formidable expense of maintenance, and the disproportionate benefit to the states remote from the office of the Bureau. The report was referred to this Commission for further study.

At the Mid-Winter Conference of National and State representatives of the Extension Societies, almost every state being represented, the chairman of your Commission presented in detail the above outline of the report of the Executive Com-

mittee and asked for free expression of opinion. The half hour discussion revealed a state of indifference, with measurable support from New England and New York, but little avowed interest from the Middle West and still less from the Pacific Coast representatives, and a declination to go on record upon the general proposition of sustaining a system of bureaus under a per capita assessment of two cents per resident member. With no satisfactory result arising from this conference a letter was later addressed to all of the State Superintendents west of New York restating the proposition and making three distinct inquiries as follows:—

1. Would the nationalization of the Pastoral Supply Bureau service with additional district offices at Chicago and San Francisco be of distinct advantage and aid to your state?
2. If so, would you approve of an additional two cent per capita assessment to meet the necessary outlay?
3. What suggestion have you to make, in the absence of such service, for the better correlation of the present methods and for the interchange of information?

To these inquiries addressed to twenty State Superintendents there came eighteen replies, fifteen of which replied negatively to the first and second questions and only three affirmatively; of the remaining two, one is known to be unfavorable to the plan and the other qualifiedly favorable. There were no practical suggestions in answer to the third inquiry except that information should always be available for use on call.

The almost unanimous judgment of these representative leaders that Bureaus of Ministerial Supply at Chicago and San Francisco were not essential and their unwillingness to approve the necessary two cent per capita assessment appeared to your Commission to close the door of further inquiry. We are, however, constrained to believe that full consideration has not been given to the lamentable lack of pastoral service, the very large number of vacant churches, the difficulty of approach by ministers without service except through the State Superintendent. Your Commission regretfully reports that the time does not seem ripe for carrying out the suggestions of the report of the Executive Committee.

We append a recommendation that further study of the problem be made by that Committee with such initiative recommendation as their judgment may dictate.

The Relation of Congregational Organization to the Problems of the New Era

Loyalty to the Divine Master demands that the noble enthusiasm and labor of our soldiers and of the people at home be conserved to the utmost for the life and work of His Kingdom. Thousands who were outside of the organized church and unconscious of Christian discipleship, have manifested Christ's spirit. Men who have fought and wrought for an unrecognized Christ must be enlisted in other and greater efforts for Him. Of such is the Kingdom of Heaven, in the coming days, if that Kingdom is to come on earth.

As an outgrowth of the present democratic trend which affects all forms of organizations and all classes of society, searching questions are being asked concerning the Church by its friends as well as by those who are hostile. Some have even ventured to prophesy the passing of the Church as an organization and the complete elimination of ecclesiasticism. There is abundant evidence that the Church has a supreme function and mission, but an equal amount of evidence that the Church will need to adapt itself to the changing times and demonstrate its right to efficient leadership in the community. If as an organization the Church ceases to give evidence of essential leadership, it will cease to exist as an effective force in our modern civilization.

The beginnings of a community church movement are already in evidence in three forms: first, the union church, (unaffiliated, seldom attempted now, and in general not successful); second, the federated church, an evolutionary state which would probably eventuate in a third type and entirely practicable in the average community; third, the community church with denominational relationships, determined in democratic fashion by the constituency of the organization. We append recommendations expressive of our interest in this crisis of Christian history.

APPENDIX A

CONSTITUTION FOR CONGREGATIONAL CHURCH

ARTICLE I.

Name.

The name of this church is.....Congregational Church of.....

ARTICLE II

Government and Fellowship

The government of this church is vested in its members, who exercise the right of control in all its affairs. It is amenable to no other ecclesiastical body, but it accepts the obligations of mutual counsel, comity and coöperation involved in the free fellowship of the Congregational Churches, and pledges itself to share their common aims and work. This church is in direct fellowship with the..... Association, the Congregational Conference of....., and the National Council of Congregational Churches of the United States; and with all churches which seek to promote the Kingdom of our Lord Jesus Christ.

ARTICLE III

Faith

We believe in the freedom and responsibility of the individual soul, and the right of private judgment. We join with the fellowship of Congregational Churches in the Declaration of Faith adopted by the National Council of Congregational Churches:

Declaring our steadfast allegiance to the faith which our fathers confessed, which from age to age has found its expression in the historic creeds of the Church universal and of our communion, and affirming our loyalty to the basic principles of our representative democracy, we hereby set forth the things most surely believed among us concerning faith, polity and fellowship:

We believe in God the Father, infinite in wisdom, goodness and love; and in Jesus Christ, His Son, our Lord and Savior, who for us and our salvation lived and died and rose again

and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the Kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

ARTICLE IV

Membership

Section 1. *Qualifications.*

This church will welcome into its membership any person who loves the Lord Jesus Christ and who purposes to live according to His law of love.

Section 2. *Conditions.*

The membership of this church shall consist of those who present satisfactory letters of transfer from other churches, or confess their Christian faith and receive baptism (where not previously baptized), and have been accepted by vote of the church and publicly assent to its covenant.

Section 3. *Reception.*

All persons desiring to become members of this church shall be examined by the Church Committee, who shall report to the church the names of such as they recommend for the approval of the church at a regular meeting.

Section 4. *Duties*

Members are expected to be faithful to all duties essential to the Christian life; to attend regularly the services of the church; to give systematically for its support, and its benevolences; to share in its organized work; and to seek diligently the spiritual welfare of the church and the winning of others to Christ.

Section 5. Rights.

Members in good standing eighteen years of age or over may act and vote in all transactions of the church.

Section 6. Termination.

1—*By letter or withdrawal.*

A member in good standing may on request and by vote of the church

(*a*) Be granted a letter of transfer to any Christian church, but the particular local church shall be named in the letter of transfer, and a general letter without such specification shall not be granted. Letters of transfer shall be valid for a period of six months. The name of the member shall be retained on the roll until official notice is received of reception by the church to which the member has been dismissed.

(*b*) Be given a certificate of church membership and his name removed from the roll if he wishes to join a body not in fellowship with this church, or

(*c*) Be released from membership if, after due conference and deliberation, he is insistent in his request for such release.

2—*By retirement.*

Members whose addresses have long been unknown or who for a period of two years, in spite of kindly reminders, have not communicated with the church or contributed to its support, may, by vote of the church, be transferred to the Inactive or Retired list. From the date of such transfer such persons shall cease to be reported on the active membership roll. If, after the expiration of a year, their addresses are still unknown, or they are unwilling to renew their active connection with the church of Christ, their names may be dropped from the roll by a further vote of the church.

3—*By exclusion.*

Should a member become an offence to the church and continuously disregard his covenant duties, the church may terminate his membership, but only after due notice and hearing and after faithful efforts have been made to bring such member to repentance and amendment. No membership

shall be terminated by exclusion at the meeting at which the motion for exclusion is made.

Any person whose membership has been terminated may, for good and sufficient reasons, be restored to membership by vote of the church.

ARTICLE V

Officers and Committees

Section 1.

The officers of this church shall be a pastor, ... deacons, ... trustees, a clerk, a treasurer, an auditor, and a Church School superintendent. There shall also be a nominating committee.

Section 2. *Elections.*

All officers and the nomination committee shall be elected by ballot at the annual meeting by a majority vote.

Section 3. *Pastor.*

The pastor, to be chosen by the church whenever a vacancy occurs, shall hold his office without limitation of time and may be installed (or recognized) by Council when pastor and church so desire. It shall be his duty to preach the Word, to care for the stated services of public worship, to administer the ordinances and promote the spiritual welfare of the church and those whom it serves. He shall be ex-officio member of all boards and committees, shall preside at all meetings of the church except when matters concerning himself are considered and shall make a report of the year's work at the annual meeting. When not installed the pastoral relation may be dissolved either by the church or the pastor by a written notice of such intention three months in advance.

Section 4. *The Deacons.*

The deacons shall be chosen for a term of three years, and shall be ineligible for re-election after a service of two terms until the lapse of one year. They shall assist in the preparation and administration of the ordinances, in caring for the poor, the sick, the sorrowing and the stranger, and in ministering to the spiritual interests of the church and community.

Section 5. *Trustees.*

There shall be a board of .... trustees (a majority of whom shall be members of the church), one-third of whom shall be elected at each annual meeting to serve for three years or until their successors are chosen. They shall have the care and custody of the property of the church and have charge of its financial affairs, but shall have no power to buy, sell, mortgage, lease, or transfer property without specific authority by vote of the church. They shall constitute the Business Committee as defined in Article VI.

Section 6. *Clerk.*

The clerk shall keep a faithful record of the proceedings of the church and of any organization of which he may be a member ex-officio. He shall also keep a register of the members of the church with date of their reception and removal; record baptisms, marriages and deaths, and make full report to the church at its annual meeting. He shall issue letters of transfer voted by the church, notifying the churches to which they are addressed, preserve on file all communications, documents and written official reports, notify all persons elected to office, to committees or to membership in the church, give legal notice of all meetings when such notice is necessary, report all communications intended for the church, and conduct as may be necessary its correspondence.

Section 7. *Treasurer.*

The treasurer shall keep separate accounts of all moneys received by him for the support of the church and those for benevolent interests or for the conduct of any of its organizations. He shall make report at the annual meeting with vouchers for all disbursements, and his account shall be certified by the Auditor.

(NOTE—If instead of one general treasury, the election of separate treasurers for church support and benevolence as well as for each organization or department is preferred, the church should at least see that by all these organizations and departments receipts and expenditures of every kind are reported to the clerk and are recorded in the minutes of each year.)

Section 8. *Auditor.*

The auditor shall audit the accounts of the church and of all its organizations and present a report to the church at its annual meeting.

Section 9. *Church School Superintendent.*

The Education Committee shall report to the church at its annual meeting nominations for the office of Church School Superintendent. The duties of the superintendent shall be such as usually pertain to such office.

Section 10. *The Church Committee.*

The Church Committee shall consist of the pastor, the deacons, the clerk, the Church School superintendent, and four members elected at large, of whom two shall be women. The committee shall pass upon all applications for church membership and for letters of dismissal and make recommendation to the church. The committee shall be members of the Committee on Worship and Fellowship as defined in Article VI.

Section 11. *Nominating Committee.*

A nominating committee of five persons shall be chosen at the annual meeting, one of whom shall be a deacon and one a trustee, who shall, before the next meeting, prepare a list of nominations of officers and committees for the ensuing year and shall distribute such list of nominations at least one week before the annual meeting. They may make provision for a primary election if the church so desires. The right of a member to make a nomination from the floor shall always be recognized.

Section 12. *Responsibility.*

The pastor, clerk, treasurer, auditor, Church School superintendent, the deacons, trustees, the chairmen of the Nominating Committee and of the Church Committee shall be ex-officiis members of the Church Cabinet provided for in Article VI.

The church shall also elect the chairmen of the departmental committees on Evangelism, Social Service, Religious Education and Missions, outlined in Article VI, Section 2. All officers and chairmen of committees shall present their plans and activities to the Church Cabinet for their review and approval.

ARTICLE VI

Service

Section 1. *Field.*

This church will recognize the world as its field of service with special duties springing out of its various relationships to its membership, parish and community, as well as the state, the nation and the peoples of other lands.

Section 2. *Departments.*

The activities carried on in the cultivation of this field shall be grouped under six departments as follows:

1—Worship and Fellowship
2—Evangelism
3—Religious Education
4—Social Service
5—Missions
6—Business.

Section 3. *Direction.*

The direction and conduct of these departments of service shall be in the hands of a Church Cabinet of .... persons. The Deacons, Trustees, Church Clerk, Church Treasurer, Church School Superintendent, President of the Woman's Association and President of the Christian Endeavor Society, and the Chairman of each departmental committee shall be ex-officio members. The church shall at each annual meeting also choose .... members at large.

Section 4. *Division of Duties.*

The Church Cabinet as constituted under Section 3 shall complete the sub-committees of the several departments of service by adding to the Chairmen-elect as many persons from the church membership as it may select. Each committee shall cover such field and be clothed with such power as the Cabinet may assign. Non-members who are supporters of the church may be appointed at the discretion of the Cabinet. This Cabinet may request the presence of all the members of the sub-committee at meetings which deal especially with interests entrusted to its care. It may also assemble the entire body of sub-committees for consideration of the general interests of the church.

ARTICLE VII

Organizations

All organizations, such as the Church School, the Young People's Society of Christian Endeavor, the Women's Missionary Society, are regarded as integral parts of the church and shall be under the general oversight of the church to which they shall make annual report, and shall from time to time present their activities and need for the review of the Cabinet and for its counsel and suggestive help.

ARTICLE VIII

Meetings

The annual meeting shall be held on..... to hear the yearly reports of officers, organizations and departments, to elect officers, to transact business and to adopt plans for the New Year. Ordinary business may be transacted at the midweek meeting.

ARTICLE IX

Amendments

This constitution may be amended by a two-thirds vote of the members present and voting at any annual meeting of the church or at a meeting specially called for that purpose, the proposed amendment being inserted in the call. But no change shall be made in Article II except at an annual meeting and by a two-thirds vote of all the members of the church entitled to vote, said proposed change having been laid before the church in writing at a business meeting not less than one month before the time of the proposed action and read from the pulpit on the Lord's Day next succeeding such proposal.

FORM FOR ADMISSION OF MEMBERS

The Invitation and Its Acceptance

(The names of the candidates being read by the minister, with a statement of the vote of the church receiving them into membership, the candidates will come forward and the minister will say:)

Wherewith shall we come before the Lord, and what offering shall we make unto the most high God? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

The mercy of the Lord is upon them that fear Him; to those that remember His commandments to do them and keep them.

With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

Jesus said, Whosoever shall confess me before men, him will I confess also before my father who is in heaven. Him that cometh unto me, I will in no wise cast out.

Having, therefore, received such promises, let us come with confidence unto the throne of grace. Let us approach with clean hands and a pure heart, with faith in God and love for our fellowmen. Let us come with penitence and reverence; with humility and boldness, with contrite spirit and gladness of heart. Let us enter into our heritage as disciples of our common Lord, into the fellowship of our Saviour Jesus Christ and of the Church of the Living God. For behold, He hath set before us an open door, and no man can shut it.

The Covenant of the Members

(Baptism having been administered to those who are not already baptized, and those who were baptized in infancy having ratified the covenant made on their behalf by Christian parents, the minister will address the candidates:)

Dearly Beloved: Confessing your reverent love for God, your Heavenly Father, and your faith in Jesus Christ your Saviour, you now enter into the membership of this church in the service and fellowship of the Spirit of Truth. You promise and covenant with God and the church to walk together with your Christian brethren in the fellowship of the Gospel, and in all the ways of the Lord made known or to be made known to you; to share in the worship and work of this Church, and the faith and devotion of the Church universal. You engage to submit to the government and discipline of this church until you are regularly dismissed therefrom; to coöperate with it in all good enterprises; and to promote to

the utmost of your power its prosperity, its purity and its peace.

Trusting in the grace of God, do you thus covenant and engage?

Answer: I do.

The Response of the Church

(Here the church will arise and say:)

We then affectionately receive you as members with us of the Church of Christ. We bid you welcome, in His name, to all the blessings and privileges which are connected with this divine institution. We tender to you our Christian communion and most cordial fellowship, cherishing a fraternal interest in your spiritual welfare, and desiring to aid you, by our sympathies, our counsels and our prayers, in discharging the responsibilities which you have this day assumed.

The Right Hand of Fellowship

(Here the minister will give the right hand of fellowship to each person with such words as he may think appropriate.)

(By the Pastor.)

And now may Almighty God, our Heavenly Father, help you to fulfill the covenant which you have made with Him and His people this day. The Lord bless you and keep you; the Lord make His face to shine upon you and be gracious unto you; the Lord lift up His countenance upon you and give you peace.

BY-LAWS

1—*Officers and Committees.*

The general activities of this church shall be under the care of a pastor, a clerk, a treasurer, an auditor, a church cabinet, and a nominating committee. The departmental activities of the church shall be committed to Trustees, Deacons, annual Delegates and Standing Committees covering the departments of Business, Worship and Fellowship, Evangelism, Religious Education, Social Service and Missions.

2—*The Church Cabinet.*

The officers of the church with the heads of all organizations, departments and standing committees shall form the

church cabinet. It shall meet regularly for report and review of all the work under its charge, and the pastor shall be its chairman. It shall be an advisory body endeavoring to promote the general efficiency of the church, its officers and the various organizations within it, reviewing their budgets of expense, counselling their various departments, co-ordinating their activities and recommending to the church such adjustments as may seem wise concerning policy or administration. It shall make an annual report to the church and shall prepare in advance for each annual meeting an outline of the work proposed for the new year, together with a tabulation of the budgets proposed for all departments of work. The Cabinet shall meet on the.....

3—*Department of Business.*

This department shall be under the direction of the Board of Trustees. They shall provide for the prompt payment of salaries and current expenses, and shall make full report of all their doings at the annual meeting and present a budget for the ensuing year and make provision for raising it by such method as may be approved by the church.

4—*Department of Worship and Fellowship.*

This department shall be under the direction of the Church Committee and the annual Delegates and such other members as the Church Cabinet may appoint. It shall be the duty of this committee to recommend measures of discipline and revisions of the roll, to keep in touch with absent members, to see that the pulpit is supplied in the pastor's absence, and that the services and ordinances of the church are observed with regularity and reverence. Unless otherwise provided it shall have the direction of the musical service of the church. It shall watch over the spiritual interests of the parish, and see that the denominational and interdenominational fellowship obligations of the church are fulfilled. It shall assist the pastor in conserving a faithful membership, in developing a vital fellowship, in procuring and distributing devotional literature, in promoting public and family worship and in providing opportunities and helps for the deepening of the spiritual life. It shall annually present a budget covering the work of this department.

The Annual Delegates (with Alternates) shall be chosen to represent the church at the State Conference, the District Association and other similar fellowship occasions. They will be expected to attend these meetings (for which their traveling expenses will be paid by the church) and to prepare themselves for an intelligent and helpful participation. It also will be their duty diligently to cultivate in the members of the church a true valuation and care of the denominational trusts involved in the acceptance of Congregational Fellowship, and to see that they are surrendered, if at all, only after the mutual fellowship, counsel and approval of the churches concerned.

5—*Department of Evangelism.*

The Committee on Evangelism shall endeavor to cultivate an evangelistic purpose and efficiency in all the life of the church. At each annual meeting it shall report for the past year and outline for the new year the evangelistic campaign of the church, covering the education and training of its membership in personal work and in the plans, methods and seasons of evangelistic effort applicable to all ages and classes in the parish, and shall also suggest a budget for this work. It shall endeavor to care for any neighboring unchurched communities, and shall lead the church in all approved coöperative plans for evangelism undertaken by its community or by the denomination. ..... members shall constitute this committee.

6—*Department of Religious Education.*

The Committee on Religious Education shall have supervision and direction of the educational work of the church, for which it shall present an annual budget. It shall be its duty to propose to the church for adoption a system of religious education covering if possible all ages and classes in its church school, correlate courses of instruction, appoint assistant superintendents, officers and teachers, secure equipment and supplies and in every way seek to meet the needs of the church in religious education. ..... members shall constitute this committee. It shall represent the church in its educational relations with our denominational, interdenominational and public educational systems and shall seek

to enlist and train volunteers for Christian service. This committee shall cover the educational aspects of Social Service and Missions in consultation with the committees on those subjects.

7—*Department of Social Service.*

The Committee on Social Service shall foster a wholesome social life and activity among all departments of the church, especially in the direction of a more effective development of its own social organization and a faithful rendering of the wider social service that its community needs in the fields of public education, recreation, civic reform and organized philanthropy. The committee shall consist of.....members, so chosen as to represent the chief social agencies of the church. It shall yearly submit a budget for this work. This committee shall at its discretion make suggestions to the Committee on Religious Education bearing on plans for social education.

8—*Department of Missions.*

The Committee on Missions shall have in charge the supervision and correlation of the missionary plans and activities of the various organizations of the church and their relation to the State and National organizations. It shall be its duty to suggest the annual missionary budget of benevolence and expense, together with the objects for regular or special collections throughout the year, to oversee all matters of apportionment, any plans for an Every Member Canvass and systematic missionary giving, help to provide missionary service for unchurched neighborhoods and such missionary schools as may be within its reach and present a yearly review of its field and work. ..... members shall constitute this committee, to be chosen, if possible, so that each missionary organization in the church may have representation on the committee. This committee shall, at its discretion, make suggestions to the Religious Education Committee bearing on plans for missionary education.

9—*Meetings.*

(*a*) Public Services shall be held each week, on the Lord's Day and on midweek "Church Night" for prayer and conference.

(*b*) The Lord's Supper shall be observed ordinarily on the first Sunday of January, March, May, July, September and November.

(*c*) The midweek "Church Night" or general social gathering of the church for Bible Study and prayer, and for such related conferences of officers, departments and study classes as may be deemed desirable, shall be also the night for the regular business meeting of the church for action on the reception and dismission of members and for the transaction of ordinary business. For any business of special importance, however, notice from the pulpit on the previous Sunday will be required.

(*d*) Special meetings of the church may be called by the pastor or the clerk on the request of the Cabinet or any of the departments, or on the written request of any five adult members, specifying the objects thereof; such notice shall be read at the public service on the Lord's Day next preceding the day fixed for such meeting. No special meeting shall be held on the same day on which the notice is given.

(*e*) A quorum at any meeting of the church shall consist of ..... voting members.

(*f*) A majority vote of the members shall ordinarily be decisive. The calling of a pastor, to be done usually upon the recommendation of not less than two-thirds of the Church Cabinet, shall require a two-thirds vote of all voting members of the church present at a meeting specially called for this purpose.

(*g*) All publicity given to the meetings and work of the church, as well as the care of music, ushering, et cetera, shall be under the direction of such departments as the Church Cabinet shall recommend.

10—*Amendments.*

These By-Laws may be amended at any business meeting of the church by a two-thirds vote of the members present, notice of the changes proposed having been given in writing one week previous.

APPENDIX B

CONSTITUTION FOR DISTRICT ASSOCIATION

(Referred to Commission on Organization for further study. See page 42.)

ARTICLE I

NAME

This organization shall be called the ..... Association of Congregational Churches and Ministers of the State of .....

ARTICLE II

OBJECT

The object of this Association shall be to promote the fellowship, coöperation and efficiency of the Churches and Ministers in the service of our Lord Jesus Christ.

ARTICLE III

DOCTRINE

This Association accepts as a general expression of Christian doctrine the Statement of Faith adopted by the National Council of Congregational Churches at Kansas City, October, 1913.

ARTICLE IV

MEMBERSHIP

Section 1—*Churches.*

Any Church whose articles of faith agree essentially with those commonly held by Congregational Churches, may, upon recommendation of the Committee on Education and Credentials, be received into membership.

Section 2—*Ministers.*

Ministers who have residence and Congregational membership within the bounds of this Association and who present satisfactory credentials of ordination or letters of transfer from other similar bodies, and who, if coming from other denominations, give sufficient evidence of intelligent acceptance of Congregational doctrine, principles and polity, may be

received into its membership on recommendation of the Committee on Education and Credentials by a two-thirds vote of those present and voting at any meeting.

Section 3—Delegates.

Each church may be represented at all meetings of the Association by two delegates. The State Conference Superintendent and official representatives of the National Council and the Benevolent Societies shall be honorary members by common consent. Lay officers of the Association are members ex-officio.

Section 4—Obligations.

Churches entering this Association covenant to co-operate in the promotion of the common interests of the Congregational Churches of the United States and that they will not withdraw from this fellowship without seeking the advice and approval of this Association. They covenant in particular that any matter of interdenominational surrender or exchange of property or of Associational fellowship shall be transacted in accordance with the principles laid down by the Federal and Home Missions Council of the Churches of Christ of the United States, and after conference with the denominations concerned through their chosen representatives on interdenominational relations. The Association shall exercise no ecclesiastical authority over the Churches or Ministers connected with it but may withdraw fellowship from any Church or Minister for sufficient reason.

Section 5—Transfers.

The transfer of either a Church or Minister from this Association to another body shall be by express vote of the Association. Any ministerial member failing to report to the Registrar for two years either in person or by letter shall forfeit his membership on vote of the Association, but may be restored to membership on application by vote of the Association.

Section 6—Withdrawal of Fellowship.

As custodian of the ecclesiastical standing of its Churches and Ministers this Association shall seek to guard the faith and purity of its fellowship. It has the right to terminate ministerial standing for cause and may withdraw fellowship

from a minister for immorality or unfaithfulness to his vows of ordination; provided that every minister shall have the right of fair trial either before the Association or by a Council chosen by the accused and the Association. No minister from whom fellowship has been withdrawn by this or a similar organization shall be considered a Congregational Minister. The Association may withdraw fellowship from a Church that walks disorderly.

ARTICLE V

Conciliary Powers

Section 1—*Ordination.*

This Association may ordain candidates for the ministry, but the initiative must always be taken by a local church. On application to the Registrar arrangements will be made for examination of the candidate and for his ordination at a regular or special meeting of the Association, or the Association may designate a committee to represent it at the ordination service.

Section 2—*Licensure.*

All applicants for licensure must appear in person before the Association for examination and must present evidence of membership in some Congregational Church and of academic and spiritual qualifications for the ministry. When authorized by the Association or the Advisory Committee the Moderator and Registrar shall issue a license for the term voted.

Section 3—*Training.*

The Association shall require that all applicants for ordination or licensure who lack collegiate or seminary education shall pass examination on a course of study prescribed by the Association or the State Conference.

ARTICLE VI

Officers

Section 1—*Elections.*

The officers of this Association shall be a Moderator and an Assistant Moderator to be elected annually, a Registrar who shall also be Treasurer, and an Auditor, to be elected by ballot at the annual meeting for a term of three years. They

shall begin service at the close of the meeting at which they are elected. A Scribe shall be elected at each meeting.

Section 2—Moderator.

The duties of the Moderator and Assistant Moderator shall be such as usually pertain to these offices.

Section 3—Registrar-Treasurer.

The Registrar-Treasurer shall keep a record of all proceedings; shall be custodian of all books and papers belonging to the Association; shall issue calls for meetings and letters of dismissal and recommendation when approved by the Association; shall conduct correspondence and render such other service as usually pertains to the duties of such office. At the annual meeting he shall present a detailed report of all moneys received and disbursed.

Section 4—Registration.

The Registrar shall every year carefully revise the lists of the Association membership, church and ministerial, shall make annual report thereof, and shall furnish a certified copy of same to the Registrar of the State Conference.

ARTICLE VII

Committees

There shall be an Advisory Board and such other Committees outlined in the By-Laws as the Association may determine.

ARTICLE VIII

Meetings

Regular meetings shall be held on . The meeting shall be the annual meeting. The special meetings may be called by the Advisory Board. The place of meeting shall be determined by the Association or by the Advisory Board.

ARTICLE IX

Amendments

This Constitution may be amended by a two-thirds vote at any regular meeting, notice of the proposed amendment having been given in the call.

BY-LAWS

1—*Standing Committees.*

There shall be Standing Committees of three members each, to be elected annually on Business, Worship and Fellowship, Evangelism, Education and Credentials, Social Service, Missions, and such other departments as the Association shall determine, whose work shall in general correspond to and be co-ordinated with similar functions in state and national organizations and in the local church. The Chairmen of these Committees, with the officers, shall together form the Advisory Board of the Association. The Moderator shall also appoint committees on Nominations and Resolutions of three members each, to serve during his term of office.

2—*Business Committee.*

The Business Committee shall prepare and present programs for all Association meetings which plan and carry out the business of the Association, shall represent it in emergencies that may arise between the gatherings, shall propose its budget, with method for raising it, and have general oversight of its expenditures. It shall also endeavor to promote the business efficiency of the churches of the Association. The Moderator, Assistant Moderator, Registrar-Treasurer, and pastor of the entertaining church shall comprise this committee.

3—*Worship and Fellowship.*

The Committee on Worship and Fellowship shall assist the churches in conserving a faithful membership, in procuring and distributing devotional literature, in promoting public and family worship, and in providing opportunities and helps for the deepening of the spiritual life.

4—*Evangelism.*

The Committee on Evangelism shall endeavor to cultivate an evangelistic purpose, spirit, and life among the churches of the Association, particularly promoting campaigns and methods of personal, pastoral and educational evangelism.

5—*Education and Credentials.*

The Committee on Education and Credentials shall seek to correlate the church schools in the Association with our denominational, interdenominational and public educational

systems, and to promote their efficiency. They shall also report on the credentials and examinations of those within its bounds pursuing the Conference Course of Study, or applying for licensure or ordination, or applying for membership in the Association, and shall ordinarily conduct investigations called for.

6—*Social Service.*

The Committee on Social Service shall strive to promote in the churches of the Association a more effective social organization and a deeper sense of social obligation and responsibility, to the end that they may render a wider service in their respective communities, and to the nation and world.

7—*Missions.*

The Committee on Missions shall represent the Association in all matters of Missionary interest and apportionment that shall be referred to this Association by its churches, by the State Conference, or by the National Council and its Mission Boards. It shall seek diligently to promote among the churches of this Association a world-wide missionary view and a faithful consecration to their tasks. The Association representative on the State Board shall be a member of this Committee.

8—*Advisory Board.*

The Advisory Board, composed of the officers of the Association and of the Chairmen of the above Committees, shall act as the administrative unit of the Association, reviewing and co-ordinating its work, counselling its various departments, and endeavoring in every way to promote the general efficiency of the churches. The Advisory Board shall meet just prior to each meeting of the Association and at least once each year in addition, at which time its traveling expenses shall be met from the Association Treasury.

Note. Where a simpler form of organization is desired by Associations with limited membership the duties assigned to some or all of these several committees may be vested in the Advisory Board as a single agency of administration.

9—*Procedure.*

At the time and place specified the meeting shall be called to order by the Moderator or the Registrar, or failing them,

by the pastor of the church with which it assembles. The names of the members present having been recorded, the roll of the Association shall thereupon be made out and the meeting formally constituted. A Scribe and an Assistant Scribe shall be elected to record the minutes of the meeting, a copy of which minutes shall be furnished the Registrar for record in the proceedings of the Association.

10—*Minutes.*

The minutes of each session shall be approved at its close.

11—*Quorum.*

.....voting members shall constitute a quorum.

12—*Amendments.*

These By-Laws may be amended by a majority vote of members present at any regular meeting of the Association.

APPENDIX C

PROPOSED CONSTITUTION FOR THE INTERNATIONAL CONGREGATIONAL COUNCIL

The Congregational Churches of the world, assembled by delegates from all nations where such churches possess a national organization and by representatives from other lands, declaring the steadfast allegiance of the Congregational Churches to that body of truth which our own churches and the Church universal have received from the beginning, and to that form of government which recognizes the headship of Jesus Christ and the spirit of Christian brotherhood as the basis of a true democracy, are united in our testimony to this faith and polity and in our fellowship with all churches of like faith and with the Church of Christ throughout the world. Recognizing the opportunity for united service which now confronts the Church of Christ, these churches by their representatives hereby adopt this Constitution for the government of the International Congregational Council.

I. — Name

The name of this body is the International Congregational Council.

II. — Purpose

The purpose of this International Council is to foster and express the substantial unity of the Congregational Churches in faith, polity and work; to consult upon and devise measures and maintain agencies for the advancement of their common interests; and to do and to promote the work of the Congregational Churches in their international and interdenominational relations.

III. — Membership

The International Council shall consist of four hundred members, allotted as follows:

United States of America, 150; British Isles, 150; The Dominion of Canada and Newfoundland, 20; Australia, 32; South Africa, 10; the rest of the world, 38.

Delegates from each country shall be elected by the National Council, Union, Federation, or Association of that country. Countries where no national association exists may elect delegates in proportion to the number and in accordance with the custom of the churches of said country.

Officers of the preceding session of the International Council, members of the interim Committees and of Committees appointed during the session, speakers invited to prepare papers or deliver addresses, and foreign missionaries at home on furlough or accredited by their respective missions or missionary boards shall be Honorary Members of the Council.

IV. — Officers

The Council, immediately after its opening service of devotion, shall organize by the election of a Moderator, a first and second Assistant Moderator each for the United States, and the British Isles, an Assistant Moderator each for Canada, Australasia, Asia and Africa; a Secretary and three Assistant Secretaries. These officers shall hold office until their successors have been elected and have qualified. Each Council shall be opened by the Moderator of the preceding Council, or in his absence by the senior Assistant Moderator present from the country in which the Council convenes.

V. — Committees of the Session

The Council, immediately after the election of its officers, shall appoint on nomination by the Provisional Committee, a Business Committee of twelve, and a Nominating Committee of seven, who shall serve for that session. The Council shall appoint such other committees as it desires to serve during the session.

VI. — Provisional and Other Committees

The Council shall elect an interim Committee, to be known as the Provisional Committee, whose members shall be nominated during the session by the several national delegations. The United States shall nominate five, the British Isles five, Australasia two, Canada two and Africa one. The Moderator and Assistant Moderators shall be ex-officiis members of this Committee. In each of the countries the resident members of the Provisional Committee may organize as the Provisional Committee for that country; and in the country where the next meeting of the Council is to be held may enlarge their membership for such purpose as may be advantageous in preparing for said meeting; but the acts of such national committees shall be subject to the approval of the Provisional Committee as a whole.

The Council may appoint such additional interim Committees as it may desire.

VII. — Meetings

The Council shall meet at intervals of six years, the time and place to be determined by the Council itself, or in the absence of definite action by the Council, by the Provisional Committee. The Provisional Committee shall have authority to make such changes in time and place of the Council meeting as may appear to it necessary or desirable.

VIII. — Programs

The National Council or Union for the country where the Council is to meet shall be primarily responsible for the work of preparing for the ensuing meeting of the Council. It shall prepare the program through its regular or special Committees in conference with the Provisional Committee. It shall

determine the allotment of representation according to Section 4 of countries where the Congregational Churches are not in association.

IX. — Rules

The rules governing the proceedings of the Council shall be the customary rules governing the national body of Congregational Churches in the country in which the Council convenes. The Council may adopt such special rules for its own government as it shall from time to time determine.

X. — Amendments

The Constitution may be amended at any meeting of the Council by a two-thirds vote of the members present and voting, provided no national delegation objects. In case of the objection of any national delegation the amendment proposed shall first be referred to the several national bodies represented in the Council and shall be acted upon at the next regular meeting. No amendment shall be voted upon on the day on which it is proposed.

APPENDIX D

"A Bill for an Act concerning the vesting of the title to real property belonging to Congregational churches which are or shall become extinct, and declaring an emergency.

Section 1. Be it enacted by the General Assembly of the State of , That all property, both real and personal, belonging to or held in trust for any Congregational religious society in the State of that has or shall become extinct shall vest in and become property of the Congregational Conference of and its successors and assigns: Provided, That nothing herein shall affect the title to any Congregational church or parsonage the title of which is held by any of the National Congregational Societies; and, Provided further, That this act shall not affect the reversionary interest of any person or persons in such property, or any valid lien thereon.

Section 2. That any Congregational church or Congregational religious society in this State which has ceased or failed

to maintain worship or services according to the usages and customs of the churches of the Congregational Conference of for the space of two (2) consecutive years immediately prior thereto, or whose membership has so diminished in numbers or in financial strength as to render it impossible or impracticable for such church or society to maintain religious worship or services, or to protect its property from exposure to waste and dilapidation or to fulfill the purpose for which it was incorporated, shall be deemed and taken to be extinct.

Section 3. When a Congregational church or Congregational religious society in this State shall become extinct, as provided for in Section 2 of this act, and shall own any property, the Congregational Conference of may file a complaint in the circuit or superior court of the county in which such church or religious society has been theretofore situated setting forth such facts, and may ask that the title to said property be vested in it. Such complaint shall make the Congregational church or the Congregational religious society which has become extinct a party defendant. Summons shall be issued and served, as provided for in other civil actions, and if no person, officer or member of such defendant church or society can be found upon whom service or process can be had, then, upon the filing of a proper affidavit by some person acting for and on behalf of such Conference showing such facts, the clerk on order of the court, if in session, or in vacation without such order, shall cause a notice of the pendency of such action and the term at which it shall stand for trial, to be published for thirty (30) days in some newspaper of general circulation, named by the complainant or its solicitor, printed in the English language and published in the county, or if none be printed or published therein, then in the county in this State nearest thereto in which any such paper may be printed.

Section 4. Upon the hearing of such cause witnesses may be compelled to attend, and depositions taken under the usual regulations of law may be read and the parties may be examined under oath, as in other cases. If upon such hearing the

court shall find the material allegations of the complaint to be true, it shall enter a decree vesting the title of all property as described in such complaint which the court may find belongs to or may be held in trust for such Congregational church or such Congregational religious society, in the plaintiff, the Congregational Conference of and its successors and assigns.

Section 5. Whereas an emergency exists for the immediate taking effect of this act, the same shall be in full force and effect from and after its passage."

REPORT OF THE SOCIAL SERVICE COMMISSION

At a joint meeting of the National Service Commission and of the Social Service Commission held in Cleveland, Ohio, in January last, it was decided to ask the Council to merge the work of the two commissions under the future direction of the Social Service Commission and that it consist of fifteen members, the Executive Secretary of the Commission to be the Social Service Secretary of the Congregational Education Society.

Most of the work of the Social Service Commission since the last meeting of the National Council has been in connection with war work under the National Service Commission, to which work the Social Service Secretary gave his entire time. The church, now that the war is over, faces the large task of community building which must begin with the immediate local community and extend through that ever widening circle of communities which go to make up the total world social order. It is impossible in a few moments to go into detail in the working out of the community building program which should be the concern of every Christian Church, but it is worth while to outline some of the general principles which should determine our activity for the future.

The Kingdom of God and the Community

The Divine Master of the Church dedicated it to the building of the Kingdom of God on this earth. In the earthly communities in which people live is the material out of which the community of God is to be built. It does not belong to the Christian Church to dominate over these communities. It has no monopoly on the task of community building. We believe in a free church in a free community. But the church roots in a great community building experience. It does not desire to reduce modern communities to the forms of the ancient community out of which it grows. It rather seeks to bring from out of that ancient community a spirit, a principle and an ideal for community building by which it may influence all modern communities. It seeks to help by inspiration rather

than by manipulation. It desires not to exercise lordship, but to be a helper of community joy. It would be a leaven; it would furnish a spirit for which the community furnishes the body. It would furnish direction by the outlining of those ideals of community life which naturally grow out of the Christian message.

Christian Personality and Community Life

The world community has just witnessed the disastrous effects which can be wrought by strong personalities acting under wrong motives. The spirit of arrogance, the desire to dominate, the willingness to disregard pledged word, leads inevitably to social anarchy. With renewed assurance the Christian Church turns from this world tragedy to affirm once more its belief that a Personality can save the world. It believes more firmly than ever that there is in the personality of Jesus Christ an integrating power which can be the organizing center of a permanent community life. It believes that its greatest contribution to the community of God on earth is to multiply in human society personalities who possess the virtues of moral sincerity, love of justice, a true self respect and a respect for the lowliest of human creatures such as characterized Jesus of Nazareth. Such personalities are the "salt of the earth," the "light of the world."

The Christian Personality and a Democratic Community

The Christian personality demands for its fullest expression moral and spiritual participation in the social order of which it is a part. The impending moral issue in community life is whether our communities are to be the products of free serving vocations co-operating for community welfare or are to degenerate into something less. The free community or the community organized on the principles of democracy is the only community which challenges full moral and spiritual participation on the part of its members. Consequently it is the only community which satisfies the Christian conscience. Communities based on force and fear are degrading and do not allow nor challenge the full development of the Christian life. In a very real sense true Christianity and a democratic

social order are inseparable. No community is large enough to contain a dictatorship. True community life resents the dictatorship of church, of capital, of military power, and of the proletariat. A free community life served by free vocations united in a brotherly spirit of service alone can satisfy the Christian conscience. It is not sufficient that each vocational group simply assert its rights. Where each group is asserting its rights, community life can exist only as an armed truce. The greatest contribution which the church can make at the present time will be to preach to men the Christian demand for such a democratic community and to help develop in every community the social organization which will make possible the discovery and enforcement of justice for all the groups in the community.

Christian Ethics and Vocational Service

Communities are the by-product of the association of people in the give and take process which makes up human life. They are made up of parents, ministers, lawyers, surgeons, merchants, manufacturers, newspaper publishers, laboring men, and the other vocations by which men take part in the common task of securing the necessities of life. The community offers to every man some task to be performed. It is of supreme importance that men in accepting these vocations see in them opportunities for community service. Any other spirit brings chaos and disorder into community life. When men look upon the community as something out of which they can get a living by any other means than by rendering true service, they are introducing into the community that which ultimately disrupts community life.

The Ministry of the Church

The community is not to be looked upon as something out of which the church is to recruit a membership. The church exists for the community; the church is to build the community; it is not to build itself out of the community. When denominational zeal causes the minister to look upon the community as the place in which he is to make a great reputation for himself or as the material out of which he is to build a church without regard to community service, the

Christian ethic is being violated and the community is being exploited. Such a minister and such a church have no right to declare the ethics of Christ to the other vocations in the community.

The Profession of Law

The maintenance of a high respect for law and the methods of public justice is imperative at the present time if we are to successfully fight off social anarchy. When the profession of law becomes a money making profession without regard to the high concerns of public justice, when party or class loyalty take preference over community righteousness, social anarchy is standing at the gate. We would urge upon all lawyers, judges and policemen who have to do with the processes of law, both on grounds of Christian duty and public welfare, to accept their work in the spirit of high service.

The Surgeon and Physician

Loyal service in promoting the health of the community has given to the vocation of surgeon and physician a noble dignity among us. High standards of ethics have generally characterized those who have to do with the healing of the human body. Never before was it more necessary that this profession should be lifted on a high plane of service where professional ethics shall be the expression of the Christian duty to serve. The doctor must not commercialize his vocation.

The Merchant and the Manufacturer

The feeding and clothing of human society offers the opportunity to the merchant and manufacturer. Business is not an end in itself. It is only the way the community gets supplied with some of the necessities of life. Private property gets its only justification from community service. The community gave and the community can take away. When the manufacturer and merchant do their work well, hunger and poverty are kept from our gates. They have no more right to commercialize their task than has the doctor, the lawyer, the teacher, or the minister. The merchant who profiteers is no better than a common highwayman. The manufacturer

who cannot think in terms of community service has not qualified to hold private property in a community. All ownership must ultimately justify itself in capacity to produce and serve.

Publishers of Newspapers

On no class of people is a democracy more dependent than upon the publishers of newspapers. The formation of a true public opinion is entirely dependent on the accuracy of the news on which that opinion must be based. The distortion of facts for any ulterior selfish purpose undermines all true public opinion and tends to throw the community into moral and intellectual chaos. We would urge upon our Christian editors and publishers their Christian responsibility to help build the Kingdom of God.

The Laboring Man

In the processes of industry some men will always contribute the skilled labor of their hands. They are as necessary to successful industry as is the man who furnishes the brain labor in management. Because they are necessary, they must be men of duty as well as privilege. To shirk, to exploit the community, through group effort, is as vicious on the part of the laboring man as it is on the part of the merchant who turns highwayman as a profiteer.

Parenthood

Parenthood is a Christian privilege and duty. Every child has a right to be well born. This cannot be unless the granting of this privilege becomes the sacred duty on the part of young men and young women who are to become the fathers and mothers of the future. Membership in the Christian church should in itself become a guarantee of the moral seriousness about the duties of parenthood which shall assure a true fitness for marriage. Definite instructions looking toward such preparation should become a part of the moral instruction of Christian young people.

Christian Ethics and Vocational Privileges

The coming of the community of God on earth means the building of communities in privileges which shall be the re-

ward of those who extend service. People will give loyalty to a community which offers them the chance to realize the abiding satisfactions of life. To the community which hath shall be given, and from the community which hath not shall be taken away, even that which it seemeth to have. To the community which offers the abiding satisfactions of life as a reward for duties rendered will be added those people who care for those things which satisfy. It is the Christian task to build these communities in the abiding satisfactions.

Home Life

If it is a man's duty to prepare himself for parenthood, the real test of a community is whether or not it offers to such a man the opportunity to realize his parenthood. A community must offer to the average man a chance to bring up a family under wholesome conditions. Opportunities for home life are dependent upon such questions as public health, public morality, opportunities to earn a living, a living wage, and the chance to own a home. All these matters are of Christian concern to a community which expects its people to prepare themselves for parenthood.

Community Wealth

A sense of Christian duty should keep people from desiring to live lives of idleness, useless luxury, and extravagance. Christian preaching should hold before people the honorableness of productive labor. With a world facing starvation, every man should feel himself under obligation to be engaged in some productive capacity. But if a community expects such service from men, it should be under obligation to make it impossible for any worker to live in poverty or for idlers to live in luxury. It should banish all special economic privileges which enable some to live at the expense of others. The abolition of poverty for those who accept the Christian obligation to render service is a matter of Christian concern. He who will not work should not eat, but the privilege of eating should be guaranteed to every one who will work.

Community Recreation

The community of God cannot come until wholesome enjoyment becomes the privilege of all people who render service.

Recreation must not be the privilege of any self-appointed leisure class. The re-creation of our people by affording wholesome opportunities for play is a Christian and public obligation. The banishment of the saloon, the brothel, and the commercialized dance hall from American life is a matter of Christian duty. As a substitute for these Christians should support all the splendid efforts which are now in progress which have as their purpose the bringing of wholesome joy to the lives of our people.

COMMUNITY GOVERNMENT

The sacredness of the social machinery for the securing of public justice such as representative assembly, law courts, police force, should be taught to all the people. The betrayal of public trust on the part of officials should bring down the heartiest disapprobation of Christian public opinion. Praise should not be lacking for all those who do well. Above all else should Christian people guarantee the Christian quality and justice of that original source of law and order—public opinion. The question as to whether or not men will be loyal to the established agencies of law and order depends upon whether or not that public opinion extends justice to the weakest and least assertive of the members of the community. There is a great deal of incipient anarchy at the present time because the minorities in society often feel that public opinion refuses to be just.

The Community Council

Community justice and right can be found only in common counsel and discussion. Nothing is more needed than the establishment of that piece of social machinery which shall make it possible for men by taking counsel together to discover the ways of justice. Public forums will help, conferences will help, the revival of the old town meeting in many places would help. Whatever affords the opportunity for sincere men to take common counsel together will make it possible for justice and peace to return and abide in human society.

Special Communities

While most of our people have common problems in average communities, we recognize that many of them live in unusual communities with special problems. It is not always easy to state the demands of the Christian conscience for these communities. They constitute a special concern for the Christian at this time.

The Rural Community

Society must be fed. The appetite of the American people is growing. This fact is the guarantee of the permanency and the importance of the American farmer. Because of the abundance of food products due to the opening up of the rich soil of the Middle West, the development of modern farm machinery which made it possible for one man to do the work of ten, the perfecting of modern means of transportation which placed farm products upon the market, the people of the United States have until very recently taken the farmer for granted and have been without great anxiety about the food problem. But now the world-wide growth of the great city has created the need for a great country. The new undeveloped lands are no longer available. The price of foodstuffs in the United States has increased eighty-six per cent in the last five years. Farm lands while increasing in acreage four per cent during the last decade have increased in value one hundred and eight per cent. Population experts promise us a population of one hundred and fifty million in less than forty years. All of this prophesies that during the coming years production on the farm will be a matter of national concern.

Hitherto in the world's history when people have become hungry they have demanded food without much regard to the conditions under which that food was produced. Society has been perfectly willing to be fed by a man who has lost his power of self-determination in the social order of which he is a part. It has been willing to accept an increased efficiency on the farm imposed with little regard for the human values which were involved. We can have cheaper food for society if the farmer is willing to accept organization under

landlords with expert management and cheap labor recruited from the world's sources where manhood is cheap, making it possible to have hand labor with little machinery, to work men for long hours who care for few privileges and the gradual reduction of the rural class to the conditions of European and Asiatic peasantry. But as Christians we cannot accept the methods of feeding society which are unmindful of the human output of the farms. We believe that a great efficiency can be secured on the part of the man who feeds society which will at the same time build the farmer in self-respect, an efficiency which will be self-imposed by a farmer characterized by those virtues which go to make up a free man, an efficiency which will leave him with his feet upon his own well-tilled soil, a man with a living wage, a good home, a good school, a good church, a man with self-imposed duties and jealously guarded privileges.

We would therefore urge upon our rural churches that they lay the sure basis for a better rural order in a true faith in God, a true self-respect, a spirit of brotherliness and a desire to serve. The farmer must go to his task with the conviction that the feeding of a hungry world is no longer his private concern. He should be impelled by Christian duty and by human needs. And to the man who is willing to render high service, a Christian social order should grant that recognition in well proportioned privileges which is his due. The Christian ministers should lead in the effort to secure the better schools, the better social life, the better rewards for labor which belong to those who have rendered Christian service.

The Industrial Community

Another community which challenges the special concern of Christian people at this time is the industrial community which gathers about the modern factory. The problems which gather about this community do not have to do so much with the relation of the world at large to those who are the owners and managers of these factories. The strength of organized capital has generally made it possible for it jealously to guard its rights. It has been more frequently the aggressor which

has disregarded the rights of the public. Too frequently organized capital has forgotten that its only justification lies in its power to serve community need.

The real problem which at present concerns the public is that these industrial communities have become centers of social unrest because of the strife between capital and labor.

The interest of the church in these industrial communities is twofold. First, because it is of concern to the church that those industries on which society is dependent for the provision of the necessities of life are the centers of such great disturbance that they are failing to meet the needs of the communities which are dependent upon them. In the last analysis the community itself pays the price of the strife between capital and labor and it cannot be unmindful of conditions which bring such great distress to the community at large. In the second place the church is interested in the industrial unrest of these communities because it believes that lying underneath this unrest as a cause is the failure to apply the principles of successful community living laid down by Jesus Christ. There has been an attempt to build up an associated life while neglecting the principles on which the Christian believes associated life is alone possible.

When the cobbler at the corner store worked side by side with the employed man who helped him cobble shoes, and both chatted with the customer who came to be fitted to a pair of shoes, the opportunities for brotherly relationships were plentiful, the ethical situation was simple and social unrest was at a minimum. Behold the arrival of modern machinery. That cobbler now employs four thousand men, women, girls, and boys, not one per cent of whom he could call by name. The cobbler lives in great luxury on Uncommonwealth Avenue. His employees are no longer his neighbors; if they become so, he moves further out. He has with purpose recruited the cheapest labor he can buy in the labor markets of Europe. A man who will deny himself home comforts and work his wife and children in the factory multiplies profits—and profits are the test of success in the game. One party treats the other as a commodity to be bought and sold. The other party rightly cries out, "What moral and

spiritual portion have we in David." They organize in rebellion. The ethical situation has been entirely eliminated by the economic. Social faith gives way to social hate. Both sides are organized to dominate the situation. Multiply this a thousand fold and you have the social situation we are facing in America.

Now there are those who advocate not a change in spirit but a change in dictatorship. Let the exploited take control and dictate to the managers. Let the owner come down some morning from his palatial residence on Uncommonwealth Avenue and he will find his former employees in control who will offer him, if he is well behaved, the job as janitor. The difficulty with this solution is that, while it is probably as good treatment as some people deserve, it only perpetuates a bad situation. The world is too small and life is too short to seek peace through shifting dictatorships. It is the dictatorship itself which must be abolished.

It is for the church to assert in modern industrial communities that the first charge upon all of them is the extension of the old spirit and the old ethic of the simpler industrial situation to the new and complex industrial community. Communities which neglect the problems of developing good will and who develop accumulated ill will are doomed to failure. The fundamental condition of success in industry is not the relation of man to the world of things, but the relation of men to each other. A world which is facing starvation may well turn once more to Jesus' saying, "Seek ye first the kingdom of righteousness and these things which have to do with the physical necessities of life will be added unto you."

Again since the church is interested in holding up before every man the obligations of service, and it would make of the laboring man no exception, it considers that a Christian civilization should offer to the one who renders service the compensating privileges of an adequate wage, a good home, the privileges of culture, and a just share in the progress of the community in which he renders loyal service.

Finally the church calls upon every man to invest a moral and spiritual quality in his labor and this means that we must see to it that the social institutions in which men give

service of any kind shall offer them a challenge to moral and spiritual participation. A democratic social order because it offers such a challenge is the demand of the Christian conscience. The Christian conscience looks toward an ultimate organization of industry which shall be democratic enough to offer a moral and spiritual challenge to every one who participates in it. It can contemplate industrial peace on no other terms. Just how it is going to be possible for a man who has deliberately filled his factory with untrained cheap labor immediately to adopt democratic methods of factory management is not altogether clear. On the other hand, there are industrial institutions which have cared for the quality of their human output and have had regard for human relationships and thus have built up a force of workers of high character and intelligence. It ought to be possible for these institutions to advance along the democratic highway rapidly and to their own advantage. In the meantime, while democracy is the final charge upon all industry, the practice of brotherhood is a first charge and can be given by all.

The World Community

A Christian world order has come to be the demand of a Christian conscience and fortunately there is a developing world order which is demanding the Christian conscience for its support. The old order based on force, fear, and the balance of power was an eternal affront to the Christian conscience. The new order, based on representation, a common basis of right, a total welfare which is greater than that of any one group, and yet which grants to each group, however small, a share in its progress, answers to the very best in the Christian conscience. The church advances to this challenge with the proud consciousness that for over a hundred years in its missionary propaganda it has said that national lines are not the limits of the obligation to love and to give justice. It looks upon the plan for a league of nations as the fulfillment of its own scheme of missionary activity. The church believes, however, that the fulfillment of the world plan awaits the sincerest effort on the part of the church in the building of the smaller communities nearest home. By thus devoting

itself to the community which it knows best and advancing through an ever widening circle of community life it would seek to build up a system of communities which, because they are organized on Christian principles, shall culminate in a Christian world order which shall be the community of God on earth.

REPORT OF THE NATIONAL SERVICE COMMISSION OF THE CONGREGATIONAL CHURCHES

When the war began it at once affected the life of our own nation and especially the life of the churches to such an extent that it was necessary for vital readjustments to be made. The Social Service Commission attempted to meet the demands as best it could. When, however, our own nation entered the conflict it became clear that some special agency must be created to meet the new situation that we faced.

The Executive Committee of the National Council in its report to the meeting of the National Council held in Columbus, Ohio, October 10-18, 1917, said:

"It appears to your Committee that two Commissions may wisely be added to the existing number. One is a Commission on War Work. The events of current days have thrown into relief not only the moral quality of national interests, but also the profound and exacting responsibility of the Church of Christ for the shaping of those interests. In like way the three years past have revealed the intimacy of our concern for every manner of international problem. This Council has at the present time no agency definitely charged with the study of this great national and international field nor with leadership in the immediate and sacred duties which war conditions have thrust upon us. The Social Service Commission has acted with reference to many matters included in its bounds. To ask this Commission to continue in so doing and to cover the ground fully would be to assign it tasks much more burdensome than should be assumed by a single Commission."

The National Council acted upon this suggestion on Saturday, October 13. The Council voted as follows:

"Voted: That a National Service Commission of twenty-five persons be appointed charged with leadership in the field of the national and international obligations of our churches.

"That it be directed to give early and diligent attention to the duties arising from the war, especially reinforcing the work of the chaplains and the Y. M. C. A.; aiding churches near training camps to meet the demand upon them; co-op-

erating with the government food administrator; promoting patriotic response to the nation's needs; serving the welfare of the young men whom we are sending to war; and furnishing the churches all possible help in their study of the world problems, in the solution of which they must share.

"That the Commission be authorized to raise at its discretion during the coming year a sum not exceeding $100,000, for the purposes of its work to be expended as it may determine."

On Monday, October 15, 1917, on recommendation of a nominating committee the National Service Commission was elected. Henry A. Atkinson was elected Secretary, and Charles H. Baker, Treasurer of the Commission by vote of the Council.

On Wednesday, October 17, 1917, the first meeting of the Commission was held. The organization was perfected at this time, and an Executive Committee elected. It was voted that the Commission be empowered to fill vacancies in its membership. It was also voted that the Commission be authorized to open an office in New York, and that the Social Service Department of the Education Society be requested to loan the service of its Secretary to the Commission for the period of the war, it being understood that the Commission would bear half of the Secretary's salary. This request of the Commission was acted favorably upon by the Education Society and Secretary Atkinson served the Commission for two months, and during that period received half his salary from the Commission. This is the only money expended by the Commission for salaries, other than that paid for stenographers, clerks and other office help.

The Executive Committee elected was as follows:

President Kenyon L. Butterfield
Dean Charles R. Brown
Mr. Herbert Knox Smith
Rev. Ernest H. Abbott, Chairman
Rev. Nehemiah Boynton
Rev. Livingston L. Taylor
Rev. Edward D. Eaton

Three meetings of the Commission were held, and fourteen meetings of the Executive Committee; besides serving in this

formal way, the members have assisted in the important work committed to the Commission.

An office was secured in connection with the Home Missionary Society at 287 Fourth Avenue, New York City. Half-time of a stenographer was employed and the Commission began its work early in November, 1917.

The work rapidly expanded. Other help had to be secured.

Program

It was recognized from the first that a work of such proportions and one obligated to meet needs that our churches had never before been called upon to meet could not at once be defined nor even fully outlined. However, a statement was made of the situation and this program was adopted as an outline indicating the scope of the work and the plans of the Commission.

1. To co-operate with other Christian Agencies in caring for the moral and spiritual interest of the soldiers and sailors, and especially those who have gone out from our Congregational families. Besides the specific work indicated below, to be ready on call to do anything that our churches can do to help our soldiers and sailors.

2. To mediate between the government and the churches in such work as that of food conservation, support of Red Cross, war loans, etc.

3. To co-operate with the General War Time Commission of the Churches constituted by the Federal Council. This General Commission is a clearing house for all the churches co-operating in war work, but it does not itself do the work. It is left to the co-operating churches.

4. To co-operate with the Fosdick Commission and with other churches, and all public agencies, to the end that communities be kept clean and safe for men off duty. The Fosdick Commission, under national appointment and authority, is working to keep a "white zone" around each camp, to remove and keep away from this zone evil resorts and influences of all kinds, to fill it with opportunities for wholesome recreation, and to give the soldiers when outside the camp genial and helpful conditions. It does not do this work itself, but enlists and co-ordinates the work of other agencies. There

is much co-operative work for the churches to do that in the nature of the case cannot be done by a national organization.

5. To share with the local Congregational churches the responsibilities which have arisen from the presence of the soldiers in the adjacent camps. It would not be fair to throw all the work and expense of caring for the thousands who have thus suddenly come to their doors upon these local churches, and it would not be practically possible for them to do it without such help.

6. To keep the lines of communication open between the home church and the men who go overseas, and to co-operate in keeping active the religious forces under whose influence they have lived at home. The local churches are especially adapted to aid in maintaining these home ties and influences.

7. To aid our churches in emphasizing the moral interpretation of the war and the social, industrial and political reconstruction after the war.

Activities

Under the *first* item of this program, the Commission has kept in very close touch with the other Christian agencies that are at work caring for the welfare of our soldiers and sailors.

This Commission has done much in the way of co-operating with the government. Through an exhaustive effort, it has secured for the government a knowledge of all that is done by our churches for the foreign peoples located in their neighborhoods, and through this effort it has suggested to the churches the kind of work along this line which the government desires our churches to do.

Under the *second* item, we have organized campaigns to help in each of the Liberty Loans and furnished speakers. Dr. Eaton representing this Commission was for several months stationed in Washington as our special representative on the Food Commission. Through close co-operation with the National Committee on the Churches and the Moral Aims of the War, our Committee has made a real contribution toward mobilizing the mind of America for carrying on and winning the war.

Under the *third* item, we have co-operated with the War Time Commission in the closest possible way. The Secretary

has been a member of the Commission, its Executive Committee, its Advisory Committee, and Chairman of its Committee on Building, and in all of its relationships our men have been active and important factors in conference and service.

Under the *fourth* item, we have co-operated with the Fosdick Commission in its campaign to make and keep the zones about the camps clean and safe for the soldiers and sailors. We recognized that in dealing with the problem within the camps, we should deal through the Chaplains and the Y. M. C. A. This has invariably been our method of approach.

Camp Pastors

Until the Government moved to provide the soldiers with a large enough force of chaplains there was a very important field for the so-called camp pastor. A Camp Pastor was a minister who was not a chaplain but who did work within the camps very much like that of the chaplains. This Commission did not undertake this work as extensively as did the Commissions of some of the other denominations, but as long as the demands continued because of lack of chaplains, several men were employed.

Camp Pastors were supported at only three camps, Camp Upton, Camp Dix, and Camp Merritt. At Camp Upton, the Rev. Charles Wyckoff of Walton, N. Y., was appointed for three months. At Camp Dix, the Rev. Edmund A. Burnham of Syracuse, was appointed. At Camp Merritt, the Rev. W. H. Joyce. The last was appointed at the request of Major Axton, the chaplain in charge of the work there. These men all rendered splendid service, and it was of a particular type. Our Commission has not been enthusiastic about Camp Pastors, but has felt that our men made good. The Rev. W. H. Joyce and the Rev. Charles Wyckoff, although above the age when chaplains are appointed, when the order was given that the camp pastors should be dismissed from the camps, were appointed chaplains in the United States Army.

Buildings

Before the Commission was appointed, under the intense pressure that the war was putting upon all social and religious agencies, our denomination had been committed to four inter-

denominational building projects; one at Camp Upton, one at Camp Dix, one in Ayer—adjacent to Camp Devens—one at Camp Kearney. This Commission soon came to doubt, as others did, the wisdom of extending this type of work.

The building at Camp Upton was used by the regular chaplains and will undoubtedly be turned over to the Government. It is a symbol of inter-church activity, and in the judgment of men who are in close touch and sympathy with current movements, there was a great value in having this symbol of the church before the eyes of the soldiers. The building at Camp Dix was built in connection with the Protestant Episcopal Church and was really an adjunct to their Clubhouse and activities. The church house at Ayer was used to supplement the work of the local churches, and as part of the program of the Fosdick Commission. The building at Kearney has been sold to the Y. W. C. A., and is used as a Hostess House. The building at Camp Dix has been sold to the Lutherans.

Our greatest responsibility was in connection with the *fifth* item in our program, that is, to assist the Congregational churches in the War Camp communities.

Near various large camps there were Congregational churches which were necessarily called upon to render service to the soldiers. Some of these churches were poorly equipped, and several, whose pastors were already overloaded with work, had to be provided with assistant pastors to enable them to do anything substantial. This was especially true of the Colored Congregational churches near the camps where colored soldiers were located.

We have assisted churches in Tacoma, Wash., Lawton, Okla., and Des Moines, Iowa. This latter church is of a different type from the others. It is a strong, self-supporting church; but with new responsibilities, the Secretary of our Commission appointed for service there became and is a valuable adjunct to the Fosdick Commission in its work in the city. Mr. Cassel did very fine work at Des Moines. We have also assisted the church at Fort Worth and at San Antonio, Texas, which had a larger soldier population than any city in the United States. The Rev. Charles A. Riley, pastor of our little church there, has given heroic service. The pity is that we could not assist him more than we did.

In addition to these churches ministering to the white soldiers in their needs, we have tried to meet the demands put upon us by the colored soldiers in some of our communities.

Des Moines, Iowa (colored), Camp Dodge.

Plymouth Church, Wash., D. C. (colored), Camp Meade and others.

Augusta, Ga., (colored), Camp Hancock.

Memphis, Tenn. (colored), Camp Park Field—also distribution point.

At Des Moines, Iowa, Dr. James B. Burling, pastor of the Greenwood Congregational Church ably helped in the work for the colored troops. The Rev. Hines E. King was secured as pastor of the local colored church. We have helped support him and his work.

In Washington, D. C., the Rev. A. C. Garner, pastor of the Plymouth Congregational Church and a leader among his race, came in close contact with the many negroes in the several camps about the city. We sent a small amount of money each month to aid him in the splendid work he is doing.

Rev. Russell S. Brown of Memphis, Tenn., pastor of the Colored Congregational Church, found great opportunity for meeting the needs of the negro soldiers passing through the city. We have been helping him and his church in this important work.

To the Rev. Caesar S. Ledbetter, pastor of the local church at Augusta, Ga., we made an appropriation.

We entered into an arrangement with the local Committee at Newport News whereby we were to co-operate with the Fosdick Commission and the other churches and formulate a program for the negroes in the city and especially the large number of colored troops passing through that port on their way to Europe. Dean L. B. Moore began his work there with enthusiasm and carried it on with wisdom, but owing to certain small petty jealousies it was found advisable for us to curtail our appropriation and withdraw from that place.

As to the *sixth* point in our program, this work had to be accomplished in co-operation with other organizations and agencies. Plans were under way for making this kind of

work much more effective when the armistice was signed and the war came to an end.

Under the *seventh* item we feel that the Commission has done a very valuable piece of service.

Soon after the Commission was appointed, a group of men representing the Church Peace Union, The League to Enforce Peace, The Federal Council of Churches, and The World Alliance for International Friendship through the Churches, organized the National Committee on the Churches and the Moral Aims of the War. Rev. Henry A. Atkinson, Secretary of this Commission was asked to serve as Executive Secretary for that new Committee.

At its invitation, Sir George Adam Smith, Bishop Gore, and Dr. Arthur J. Guttery came to this country. The Committee held meetings in 521 places and reached in all 700,000 people in its mass meetings and 32,000 ministers in its conferences. It became recognized throughout the nation as the educative propaganda agency of the churches in presenting the moral aims of the war and leading the minds of our people to a proper appreciation of the responsibility that falls upon us in the days of reconstruction. The members of this Commission were naturally drawn into active service with this Committee because of the relationship of its former Secretary.

Publications and Publicity

The Commission printed reports and a series of articles on definite phases of the war, and tried to lead the people in thinking their way through the situation and to help furnish the necessary stimulus for doing their full share in the emergency of the hour.

The need for this educational campaign was very marked. First, there was need to educate the churches as to the aims of America in the war; second, a Program of Service for War-time was needed; and, third, it was necessary to issue information that could be used by our minsters in formulating a program of reconstruction following the war. This was undertaken by literature, study courses and speaking campaigns.

The following is a summary of the publications issued and distributed by the Commission:

Publications

I.	**Publicity:**	
1.	"Keep the Church Back of the Soldier" (First Pamphlet printed)	130,000
2.	"Keep the Church Back of the Soldier" (Second Year) 1918-19	20,000
3.	"The Soldier and What the Church Stands For"	22,800
4.	"Chaplains and their Equipment"	44.000
5.	"Six Major Lines of Service"	57,000
6.	Leaflets, etc., used in Emergency Campaign	110,000
7.	Pledges used in Emergency Campaign	500,000
8.	Offering envelopes	150,000
		1,033,800
II.	**Educational:**	
1.	"Objections"	16,000
2.	"Our Colored Soldiers"	80,000
3.	"Report concerning Needs and Problems of Negroes in War Communities" (Dr. Moore)	35,000
4.	"The Buffaloes"	35,000
5.	"A Patriotic Service"	100,000
6.	"Supplement to a Patriotic Service"	30,000
7.	"A Victory Service"	90.000
8.	"Supplement to a Victory Service"	22,000
9.	"Discussion Outlines"	25,000
10.	"Manual for Leaders"	3,000
11.	"A Pageant of the Stars and Stripes"	1,000
		437.000
	Total printed matter distributed from this office	1,470,800
	Letters and circulars sent out since Feb. 1, 1919	104,400

Chaplains

One of the most important tasks that devolved upon us was that of providing equipment for our chaplains. Chaplains perform for the army and navy a very important service, not merely giving spiritual instruction and inspiration to the soldiers in camps and sailors on ships, also to the wounded and dying in and after battles, but helping to maintain the morale of the army and navy without which victories could not be won. The government appoints the chaplains and pays them a salary, but does not equip them for their work. They must provide their personal equipment for themselves, costing anywhere from $300 to $600. This, however, does not include the equipment for their work. For this the chaplains need a com-

munion service, hymn books, a Corona typewriter, and a sum of money to meet the constant stream of small demands made upon them in the service of the soldiers and sailors. It was the ambition of this Commission to provide our Congregational chaplains with this minimum equipment, including cash to the amount of $100.

The requests for equipment far exceeded the ability of the Commission to meet them, but with the resources at its hand it did the best it could. One hundred and seven Congregational chaplains were appointed and of these 78 were equipped by the Commission, giving to each the standard equipment that was agreed upon by the General War-Time Commission. Too much cannot be said of the splendid service rendered by our chaplains.

One of the most important pieces of work undertaken by the Commission was that of helping to secure for the Army and Navy a sufficient number of properly qualified chaplains. Large numbers of applications were received. The names were catalogued, letters written, recommendations secured and out of the list of names the quota assigned to the Congregational Churches at the War Department was secured and a large percentage in addition. The men who served brought honor upon themselves as well as upon the Army and Navy. A list of those who served is given herewith:

Adams, Chauncey A., Danville, Vt. Discharged.
Aiken, William A., Honolulu.
Axton, John T., Port Chaplain's Office, Hoboken, N. J., Promoted to Captain.
Bacon, Alvin C., 2518 Portland Ave., Minneapolis, Minn. Discharged
Bachelor, Theodore, Madison, Conn. Discharged.
Barnes, Ernest W., Green Bay, Wis. Discharged.
Barstow, Robbins W., Woodstock, Vt. Discharged.
Barwick, Arthur W., Plainfield, Conn. Discharged.
Beal, Frank P., Hillsboro, N. H.
Blakney, Raymond B., Port of Embarkation, Hoboken, N. J. Promoted to Captain.
Boynton, Nehemiah, Brooklyn, N. Y. Discharged.
Brodie, Donald M., Manistee, Mich.
Bronson, Oliver H., Port Chaplain's Office, Hoboken, N. J. Discharged.
Burgh, David T., Warren, Maine. Promoted to Captain. Distinguished Service Cross.
Campbell, Robert C., Jr., Warren, Mass. Discharged.
Cathcart, Samuel M. Westerly, R. I.
Cherington, Reed B., 3722 Bancroft Way, Berkeley, Cal. Discharged.
Clemons, John T., 1213 Pine Street, Columbia, S. C.

Cutler, Frederick M. (Capt.), 73 Moore Avenue., Worcester, Mass. Discharged.
Cross, Edward W., Glenwood, Minn. Discharged.
Cutler, Elisha P., Worthington, Mass.
Deiman, Harry, Minneapolis, Minn., killed in Xammes, France, August 29, 1918, bursting shell.
Dunham, Chester S., Toledo, Ohio.
Dunlap, Roger A., Portland, Maine.
Dunn, Theodore S., 230 N. Genesee Street, Waukegan, Ill. Discharged.
Egerton, Thomas R., Lacon, Ill.
Errington, Frederick, Grand Ledge, Mich.
Favor, Paul G., Farmington, Maine. Discharged.
Foster, Ora D., Palo, Ill.
Fox, Donald F.
Fox, Howard S., East Providence, R. I.
Hamilton, E. H., 204 West 137th Street, New York City. Discharged.
Hand, Clifford N., Claremont, Cal. Discharged.
Hammond, Joseph, Garland, Maine. Discharged.
Hanscom, Frank I., 574 Madison Street, Brooklyn, N. Y. Discharged.
Jockinsen, John P., Hillsboro, N. Dak.
Johnson, W. H., Campbell, Minn.
Jones, William E., Fort Worth, Texas. Discharged.
Joyce, William H. H., Newark, N. J.
Kellogg, Theodore, 5620 Drexel Avenue, Chicago, Ill.
Lancaster, A. A., Youngstown, Ohio.
Lang, Stephen C., Quincy, Mass.
Livingston, Thomas, General Hospital, Otisville, N. Y. Promoted to Major.
Macklin, Egbert C., Jamaica, N. Y. Discharged.
Merchant, Mylon D., Ludlow, Mass. Promoted to Captain.
Merrifield, Roy W., Amboy, Ill. Discharged.
Miller, Clifford L., 630 East 170th Street, New York City. Discharged.
Minich, Roy L., 1192 Dean Street, Brooklyn, N. Y. Discharged.
Minkler, Merton J., Port Chaplain's Office, Hoboken, N. J. Promoted to Captain.
Montgomery, Royal J., 2330 Lincoln Way, Ames, Iowa.
Moody, Paul D., St. Johnsbury, Vt. Promoted to Captain.
Morse, Warren, General Hospital No. 21, Denver, Colo.
MacDonald, Archibald N., Sheridan, Ore. Discharged.
McDonald, William D., 2223 Atherton Street, Berkeley, Cal. Discharged.
MacMartin, John E., 142 West Concord Street, Boston, Mass. Discharged.
McDowell, Henry M., Grand Junction, Col. Discharged.
Oldfield, Henry M., Monson, Mass. Discharged.
Palmer, Clay E., 5757 University Avenue, Chicago, Ill.
Patch, Don J., 168 West High Street, Carlisle, Pa.
Petty, Orville A., 1505 Chapel Street. New Haven, Conn. Promoted to Major. (Croix de Guerre.) Discharged.
Pierce, Jason N., Dorchester, Mass. Promoted to Captain. Discharged.
Prentiss, Henry M., 425 West 160th Street, New York City. Discharged.
Reeves, Frank H., Salem, Ore.
Preston, O. B., Canton, S. Dak.
Reynolds, Paul R., Chicago, Ill. Discharged.
Reynolds, Maurice W., Rowley, Mass. Promoted.
Schuder, Henry A., Gallup, New Mexico. Discharged.
Seckerson, Howard A., Lynchburg, Va.

Seelye, Laurens H., 600 West 122d Street, New York City. Discharged.
Sisson, Howard R., Island Falls, Maine.
Smith, Eugene B., Berkshire, N. Y.
Smith, James A., Sioux Rapids, Iowa. Discharged.
Starr, Harris E., 303 Lexington Avenue, New Haven, Conn. Discharged.
Squires, Guy P., Hitchcock, S. Dak. Discharged.
Stackpole. Markham W., 189 Main Street, Andover, Mass. Promoted to Captain. Discharged.
Stafford, Russell H., 2412 Lake of the Isle Boulevard, Minneapolis, Minn.
Stickney, George E., Fargo, S. Dak. Discharged.
Street, Robert B., care of Mrs. J. M. Franklin, Linville Falls, N. Car.
Thomas, John M., Middlebury, Vt. Discharged.
Tuttle, George A., Amherst, Mass. Discharged.
Twitchell, Joseph H., Jr., Danbury, Conn. Discharged.
Watkinson, Commodore R., Westbrook, Conn.
Watts, Thomas E., 1476 Harrison St., Oakland, Cal.
Weed, Earl H., Berkeley, Cal. Promoted to Captain.
Weist, Sirino C., Pilgrim Church, Cleveland, O. Discharged.
Welles, Kenneth B., 615 Vine Street, Scranton, Pa. Discharged.
Wheelock, Arthur S., Marlborough, Mass.
Wallace, M. H., 342 Warren Avenue, Detroit, Mich.
Wilby, W. H. J.. Liberty, Neb. Died at sea Oct. 4, 1918 of Influenza.
Williams, Howard Y., New York City. Promoted to Captain.
Wismer, Ernest L., Bristol, Conn.
Withing, Frederick B., Holworthy Hall, Cambridge, Mass. Discharged.
Wood, Stephen R., Canal Zone, Panama. Promoted to Major.
Wyckoff, Charles S., Walton, New York. Promoted to Captain. Discharged.
Yergan, Mar., Washington, D. C. Discharged.

NAVY

Ayers, William B., Wollaston, Mass. Radio School, Harvard.
Bare, Charles B. U. S. S. Ticonderoga.
Bate, Francis H., Ticonderoga, N. Y. U. S. S. Huron.
Boynton, Edward C., Westerly, R. I.
Boynton, Morrison R., Campbell, Minn.
Brokenshire, John J., Pawtucket, R. I. Navy Yard, Charleston.
Ferris, Frank H., Pulaski, N. Y. Discharged.
Horton, Douglas, Middleton, Conn. U. S. S. Michigan.
King, Philip C., Toledo, Ohio. U. S. S. Pittsburgh.
Merrill, Boynton, Boston, Mass. U. S. S. Pennsylvania.
Robinson, Daniel S., Newport, N. H. Receiving Ship, Boston.
Scott, Evan W., Hampton Roads, Va.

This is the final list as given out at the War and Navy Departments.

A record of the activities of the men of our denomination would not be complete without at least mentioning the hundreds of men who served overseas as Y. M. C. A. secretaries, Red Cross Workers, and in similar capacities.

War Activities of the Churches

A questionnaire was sent to all the Congregational churches asking for a report on war activities. This report is not as complete as it should be, many of the strongest churches failing to report. However, from the figures that we received, and through personal correspondence, the following is given as an approximately accurate report of what our churches did in a material way in helping to win the war.

Summary

Men from Congregational churches in the service	106,534
Men from Congregational churches, died in the service	5,423
Created and helped to maintain local welfare organizations	3,243
Churches in the War Camp Communities	78
Maintained social rooms for the soldiers	156
Classes for religious education	35
Extended hospitality	1,383
Total number of Testaments distributed	15,676
Maintained honor rolls	954
Interested Sunday School in war activities	590
Interested the Young People's Societies in war activities	340
Co-operated in food and fuel conservation	4,298
Churches located in War Industrial Communities	171
Employed extra workers to meet needs in War Industrial Communities	23

It is needless to say that figures of this kind do not begin to tell the whole story. The best things that the churches did are of such a nature that they cannot be tabulated.

Relation to Social Service Commission

This Commission through its activities absorbed practically all of the efforts of the Social Service Commission. In December 1918, a joint meeting of this Commission and the Social Service Commission was held in Cleveland. At this time the following resolution was adopted which shows the close alignment in the work of these two Commissions:

"The National Service Commission was appointed for a special piece of work. The Social Service Commission is a permanent task. The program and activities of this Commission will therefore naturally become a part of the work of the Social Service Department of the Education Society and the Social Service Commission."

To carry out its program there must be close co-operation with the social service departments of other religious bodies,

and with the Federal Council of the Churches of Christ in America. This field of service offers the best opportunity for Christian co-operation. This Commission should, in all possible ways, relate its work to the work being done in other denominations. Continuous and effective inter-church work is possible when an inter-church committee is composed primarily of men who can speak and act with some degree of authority.

Financial Report

REPORT OF TREASURER

October 15, 1917 to August 1, 1919

Receipts

From Churches, organizations and individuals		$76,606.41
" Sales of literature		232.35
" Congregational Church Building Society		3,000.00
		$79,838.76

Expenditures

Appropriated for work of Federal Council of Churches			$2,500.00
Appropriated Construction	Camp Devens	$8,666.67	
	Camp Upton	5,000.00	
	Camp Dix	4,138.08	
	Camp Kearney	450.00	
	Lawton, Okla.	1,387.32	19,642.07
Appropriated Camp Workers			8,852.12
" Chaplains' Equipment			4,298.67
" Exp. of Emergency Campaign			15,254.19
" Educational Propaganda			9,066.26
" Advertising and Publicity			5,897.58
Appropriated Expenses	N. Y. and Boston Offices	$9,034.03	
	Secretary's Office	2,656.66	
	Traveling Expenses	1,725.69	
	Interest on Loans	53.50	13,469.88
Total Expenditures			78,960.77
Balance			$857.99
Bank Balance August 1, 1919			$847.99
Petty Cash in New York Office			10.00
			$857.99

In connection with the figures of this report it must be pointed out that the construction work to which the denomination was committed before the Commission was formed constituted a heavy handicap upon the efforts for carrying forward the more personal work which the Directors recognized was the real line of greatest efficiency. In order to make payment of these bills it was necessary for the Commission to borrow. The Massachusetts Home Missionary Society loaned the Commission $5,000, which has been repaid. The Commission must express its thanks and appreciation to one of its members, Dr. Edwin G. Warner, who at the time of greatest emergency loaned the Commission sufficient securities so that it was able to borrow from the bank a sum of money large enough to permit it to perform its work. With the money thus secured the Commission was able to get its work before the denomination and begin a collection of funds which enabled it to do its task. As the work developed, however, it proved that constant efforts for publicity and advertising were required in order to secure funds. The churches, called upon to meet local needs, to contribute to war loans, Y. M. C. A., Red Cross, and other enterprises, felt themselves unable to support the work of this Commission. More than half of the money contributed by the churches to the Commission was secured through the efforts of the Interchurch Emergency Campaign.

Servants of the Commission

On January 1, 1918, the Secretary of the Commission, Dr. Atkinson, began his services with the National Committee on the Churches and the Moral Aims of the War. This necessitated his resignation as Secretary of this Commission. Dr. Frank E. Jenkins, President of Piedmont College was released by his school and since this time has given a large part of his time to the work of the Commission. Through his efforts an extensive campaign of education was carried on, plans devised and executed for the raising of funds. We cannot speak too highly of the valuable services rendered by President Jenkins, and also of the generosity of the Trustees of Piedmont College in releasing him for this service.

Mrs. Henry A. Atkinson as office manager has given all

of her time and attention to the work of the Commission continuously since November 1, 1917. Her skill in managing the office and carrying out the plans of the Commission has made for the success of the work. She, more than any one else, has had the interests of this Commission on her heart and in her mind. At the meeting of the Commission held in Cleveland, 1918, the following minute of appreciation was unanimously adopted: "The National Service Commission cannot fail at this time to record its feeling of great indebtedness to Mrs. Henry A. Atkinson for the remarkably able and self-sacrificing service which she has given to the work of the Commission during the past months. Rarely is the work of any office more scientifically handled than the work of this Commission's office has been under the peculiar assistance of this willing helper. Her contribution in printed exercises, as well as in numerous letters, has been indispensable to our enterprise."

Dr. C. Rexford Raymond, pastor of the South Congregational Church, Brooklyn, was loaned to the Commission by his church, and gave splendid service in promoting the educational campaign. We are under obligation to Dr. Raymond and to his church.

We also record our appreciation of the untiring and essential work which our treasurer, Mr. Baker, has done during all the period of the Commission's service.

A large part of our activities have had to do with Washington and the War Department. Dr. Edwin S. Bliss and Mrs. Bliss were instrumental in forming a co-operating committee in Washington, and through this Committee were able to render most valuable service, for which the denomination is under the deepest obligations. Dr. Bliss died suddenly, August 6, at his home in Washington, D. C. In his death the Congregational churches lose one of their most capable workers. This Commission takes this opportunity to record its appreciation of Dr. Bliss and his magnificent service, and to extend to Mrs. Bliss its deepest sympathy in her bereavement.

Dr. William W. Leete gave very efficient service to the Commission, he having practical charge of the work in New England.

The Future

The world is being shaken by profound unrest. All nations are feeling the ground swell of the titanic convulsion that has shaken society. Democracy has come to its own. This democracy that was born in the trenches amid blood and fire and sudden death has grown strong and powerful, and today is knocking at the door of privilege. Peace can never come in industry or in any other realm of social life until there is peace between the nations. This peace must be founded upon a new conception of the relationship that nations bear to one another. The League of Nations, however, is merely a legal frame work. It must be filled with the spirit of service and sacrifice. The churches are called upon to stimulate that high moral idealism without which any plan for bettering human conditions or creating a new world order will surely fail. These days are filled with threats as well as with promises. May the churches in the new order find their place for a concerted, whole-hearted effort to re-establish friendly relations between the nations and create that atmosphere of righteousness in which alone justice and peace can grow into realities.

REPORT OF THE COMMISSION ON RELIGIOUS AND MORAL EDUCATION.

The Educational Work of the Church.

The marks of an educational enterprise are: (1) that it concerns itself with growing, developing persons; (2) that it seeks to engage these persons actively in some form of study or work; (3) that its primary interest in so doing is the development of the persons themselves, rather than the objective results of their activity; (4) that it seeks to communicate to them, while they in turn seek to profit by, the riper experience of others; (5) that the whole process has its face set toward the future, aiming to promote, rather than to arrest, their development and to help them gain new knowledge and added power.

In the light of these marks, the whole work of the Christian Church is educational. The Church's ultimate concern is with persons; and it seeks so to inspire and teach them that they may both know and do the will of God, and so grow into the fullness of the stature of the perfect man, in likeness to Him whose children they are.

It is impossible, therefore, sharply to delimit a particular field of the Church's activity, and to say that just this, and no more, constitutes its work in moral and religious education. The whole task of the Church is, from this point of view, moral and religious education. All that it does has an educational end and involves the use of educational methods.

Yet some distinction, however rough and vague, may be made between those aspects of the Church's work which are more directly educational and those aspects which are more immediately evangelistic, pastoral, philanthropic or social. In life generally we draw such a distinction. The whole of life may be, and ought to be, an education. Yet for the practical purposes of clearness of aim, economy of effort, and efficiency in methods, we have schools as well as shops and farms, make a distinction between those whose immediate business is to learn and those whose immediate business is to produce,

and mark off those times when we are bent upon acquiring new knowledge or skill from the times when we seek to apply knowledge and skill already acquired. A similar distinction may be drawn within the life of the Church. Those aspects of its work may be marked off as educational which (1) deal with its relatively immature members, especially children and young people; (2) are concerned, in case either of old or young, with the acquiring of new knowledge and the development of new powers, as distinguished from the repetition of familiar truths and the exercise of established habits; (3) employ educational methods, that is, involve continuity and consecution of work or study, as contrasted with mere receptivity or sporadic arousals of emotion or energy.

The Church School.

This has been called the century of the child. Within the churches of America, certainly, the opening years of this century have been marked by a definite awakening of interest in children and a growing sense of the Church's opportunity and responsibility with respect to their moral and religious education. Changing conditions of family life have thrown new duties upon the public schools and have enlarged their share of the work of education. But our public schools have become increasingly secular. It is now clear that if religion is to become or to remain a vital part of the education of American children, it will be because the churches of America undertake to maintain schools of religion that can measure up, at least fairly well, with the public schools.

The organization of the Religious Education Association in 1903 may doubtless be taken to mark the date when this conviction began really to grip us. The years since have witnessed the rapid development of what has now become a great movement within the Protestant churches for the betterment of the religious education of our children and young people. The Sunday Schools of the closing nineteenth century, with their uniform lesson, ungraded organization, and lack of educational standards, are fast developing into the Church Schools of the twentieth century.

It has been a time of experiment and of progress by the method of trial and error. The working out of adequate cur-

ricula in religious education, as in education generally, depends upon the experience gained in the actual contacts of the teaching process and in real attempts to link teaching and life. That work of experiment, that gaining of experience, is by no means done; it has rather but begun.

Yet certain definite principles have emerged, which seem likely to determine the future procedure of the churches in this matter:

(1) *A curriculum of religious and moral education should be graded in material as well as in method.* The principle of lesson uniformity, which since 1872 rendered such splendid service in the upbuilding of the Sunday Schools of America, has done its work and is now fast passing. Entirely aside from the question of the success or failure, adequacy or non-adequacy, of any particular system of graded lessons which is now in existence, the principle of gradation has come into this field to stay.

(2) *A curriculum of religious and moral education should be one of activity as well as of instruction,* training in the habits and attitudes of the Christian life as well as communicating Christian truth. Recognition of this principle has been evidenced by the organization, in addition to the Sunday School, both within and without the church, of various societies, clubs and active programs for the moral and religious education of children and young people. We must go a step further. Instruction and activity should be correlated, not in the sense of mere adjustment of schedules, personnel and programs, but in the sense that each will form an organic part of one curriculum, consistent and whole. It is idle to continue to teach to children on Sunday what bears no obvious relation to the programs of activity which we furnish them on week-days, and to continue to organize them into separate societies and clubs which cut across the educational groupings of the Sunday School and set programs which bear no relation to the content of its instruction.

(3) *A curriculum of religious and moral education should draw its materials from a range as wide as life itself.* There should be no lessening of emphasis upon Bible study, for which the splendid results of modern research equip us as no

former generation. But the exclusively Biblical curriculum of the days just passing is being replaced by one which, with the Bible, studies the witness of the Spirit in the life of the Church in this present time, and seeks to fit young people to face with intelligence as well as with energy and consecration the manifold problems and duties of a Christian in these days of possible and necessary world-regeneration.

(4) *The administration of a curriculum of religious and moral education demands trained leadership and material equipment adequate to the fulfillment of its purposes.* If a church is to maintain a school which will do the work of religious education with anything like the same degree of efficiency in its field that we expect the public school to maintain in its field, that church must provide for this school an adequate budget. The conditions are different, of course. The church school is in no sense a duplicate of the public school. It has its own field, its own materials, its own methods, its own appeal to volunteer service, and its own scale of costs, quite lower than those of the public school. But it will cost more, a great deal more, than most churches have been expending upon their Sunday Schools—for many have spent almost nothing. Increasingly, churches are building parish houses definitely designed to house their educational work, and are furnishing both adequate materials and trained leaders.

Problems of the Church School.

The educational work of the Church School, so conceived, is still in its experimental, constructive stages. There is yet pioneer work to do. Four problems, at present, are outstanding:

(1) *The problem of the teaching staff.* Where shall we get our teachers and leaders, and how shall we train them, is a cry practically universal. Through teacher-training classes in individual churches, through community institutes and schools of religious education, through district and state conventions, through short-term schools of principles and methods, through correspondence courses and through summer schools and conferences at centers like Northfield, Asbury Park, Chautauqua, Lake Geneva and Silver Bay, much is

being done, and very well done. But we must do more. The problem of the teaching staff will not be solved until (a) we enlist more men and women of experience—*big* men, and women who are mothers—in this service; (b) churches pay to at least a certain expert minority of their teachers such a sum—nominal for the most part—as shall in a measure compensate for their material investment of time and energy; (c) directors, superintendents and principals organize and maintain real supervision of the teaching in their schools or departments, with regular staff meetings or workers' conferences to sustain the *esprit de corps* and develop the powers of their teachers, and to keep the class work at a high level of educational efficiency.

(2) *The problem of time* looms large in a world as distracted by many things as is this of ours. Most Sunday Schools, be it admitted frankly, do not as yet make the best use of the time which is now at their disposal. There are hold-overs from the days of the uniform lessons in their practices; their administration has not yet completely adjusted itself to the new educational situation created by the introduction of the graded lessons. But even if the Sunday hour be used to the best advantage, there is need of some week-day hours for further instruction or group activity. The proposal is not as radical as it at first appears to be. For many years the liturgical churches have conducted catechetical classes in week-day hours from October to Easter; for many years churches of every sort have commanded such week-day hours for the meetings of the various clubs and societies which they have maintained for their children. In many places the movement for week-day religious instruction will involve not so much the claiming of additional hours of time as the use to better educational purpose of hours already at the command of the church. There need be no waiting for the public school authorities, moreover. Work in week-day religious education may be undertaken outside school hours as well as in hours granted out of the schedule of the public school; and it can be done successfully without public school credit being given for it.

(3) *The problem of organization* is raised by the attempt to match up religious education, in point of efficiency, with public education. This can hardly be done so long as individual churches try it alone, each for itself. It is almost impossible for each church acting alone to maintain a school that can square up with the public schools maintained by the community. But it is possible for the churches of a community to enter into co-operative effort in this field, pooling their educational resources in some respects, and so maintaining a system of religious education that is not unfit to stand beside and to supplement the system of public education. With this in view, Community Councils of Religious Education are now being organized in many cities and towns of the land.

Just where the line shall be drawn between that part of the Church's work of religious education which had best be left to the individual church and that part which had best be undertaken by the churches in common, through such community organizations, no one can now tell, and we must wait for experience to show. It seems clear that the training of teachers and leaders, the conducting of week-day schools of religion, especially where the public schools grant to them time or credit, and the administration of certain programs of educational activity, such as scouting, or certain forms of educational service, such as vocational guidance, are fields in which it is both natural and wise for churches to enter into this co-operative relation.

(4) *The problem of curricula* is, next to that of teachers, the most fundamental of all. It is a problem, moreover, which every church school may in these days help to solve. For adequate curricula are not devised in committee or put together by the discussions of a conference; such curricula are wrought out rather in the course of actual teaching experience. The courses of study in our elementary and secondary public schools are what they are because of the experience of generations of teachers; and these courses of study are continually being revised to meet changing conditions, in the light of the experince of the teachers who are using them today.

There are several graded courses of study for church schools in existence. One of the best of these was promulgated by the International Sunday School Lesson Committee about ten years ago, is published by our own Pilgrim Press, and was last year given a thorough revision. No one can pretend that this course, or any other, is in every respect satisfactory. But it is good; it is much better than the uniform lessons; and by teaching it we can learn both how we ought to teach and what we ought to teach.

The International Sunday School Lesson Committee will initiate in December a systematic inquiry into the experience of those who are using the present graded lessons, and a series of experiments, in various schools, with different types of curriculum material, looking to the construction, out of actual experience, and the publication, within the next ten years, of a new graded curriculum. The Curriculum Committee of the Religious Education Division of the Interchurch World Movement is just beginning a wide survey of practices and results in this field. Both committees have in view material for week-day as well as for Sunday use.

These are experimental, constructive, forward-looking days in the field of moral and religious education. To those who are used to the steady lock-step of the uniform lessons, they may seem to be days of intolerable confusion. But it is the confusion of initiative and of discovery, not of disorganization and retreat.

The Work of the Congregational Education Society.

We have entrusted the leadership of our churches in this field to the Congregational Education Society. The Society uses to this end a staff of field workers in various geographical districts, who, beside their direct contact with the churches, work through and with the field workers of the Congregational Sunday School Extension Society. It issues pamphlets, charts, survey blanks, and other material designed to set forth and apply sound educational methods and standards for the Church School. The Department of Educational Publications in the Congregational Publishing Society works in close correlation with the Education Society, in the issuance of text-books, curriculum materials and educational periodicals. This Department is doing an especially notable piece of

work in editing *The Pilgrim Elementary Teacher,* which is easily the leader in its field, and which should be furnished by every church to the teachers in the elementary departments of its school. A new departure of great interest is the publication, in syndication with the Methodists, North and South, beginning with October of this year, of a new magazine entitled *The Church School,* which is devoted entirely to religious and moral education. It offers notes on no particular system of lessons, but aims to be of general practical service to pastors, officers, teachers, parents, and other leaders of children and young people.

It must be admitted, however, that Congregationalism has in certain respects lost the place of leadership in the Sunday School world that once was ours. It is not that we are doing less; but that in these respects some of the other denominations are doing more. Our Education Society is weak, as compared with analogous departments in certain other denominations, in what might be termed its *general staff* as contrasted with its *field workers.* Except for the special departments of Missionary Education and Social Service, the whole work at the center falls upon the General Secretary, with one Educational Assistant. If we are to go forward, to undertake our share of the experimental, constructive work of these days, and to reap the results of such a far-sighted educational policy, there should soon be added to the staff of the Society, not only the Secretary for Young People's Work and Student Life whose appointment has already been decided upon, but an Elementary Division Secretary, an Adult Division Secretary, and a Secretary for Teacher-training.

Religious Education in the Home.

However efficient we may make our church schools, they cannot do the whole, or even the most important part, of the moral and religious education of our children. It rests ultimately upon the home, which has the child first and gives him the impressions which serve as background, foundation and apperceptive basis for all subsequent education; which has the child in his most impressionable years and educates him by the method of constant contact and association, with influences all the more vital because for the most part in-

direct and unnoticed; which forms the child's character in the matrix of family life; and which affords him, through his experiences of loving and being loved, helping and being helped, within the family, the basis for his understanding of the fatherhood of God and the brotherhood of man.

It is not our purpose here to enter into the reasons why many homes of to-day are failing to give to their children the education in religion which is their birthright. This is the result, we believe, of changed material and social conditions rather than of a real decline in spiritual life. But it will lead to the spiritual decline of the race, should the present tendency to hand over all religious education to the church and school continue.

In particular, we believe that the lack of family worship in so many otherwise Christian homes is a distinct loss to the children of our Congregational families. They are being deprived of their opportunity to share in the atmosphere, attitude and spirit of worship in the family group. No mere training in individual bedside prayer can take the place of this.

Modern business and industrial life has crowded out the family altar. But we believe that many fathers and mothers would gladly lead the family group again in worship if they knew how. Many lack time and understanding for choosing suitable material. We are convinced that if the right type of material were provided, and emphasis placed on the importance of recreating family group worship, there would be a marked increase in spiritual power in our families and churches.

The Department of Educational Publications of the Congregational Publishing Society has asked this Commission to prepare for as early publication as practicable a Congregational Book of Family Worship, which will keep in mind the needs and capacities of the children and assign to them a share in the worship for which it will furnish materials. We recommend that this Council authorize the preparation and publication of such a book, and that it commit the work to this Commission.

REPORT OF THE COMMISSION ON COMITY, FEDERATION AND UNITY

The great war has had a powerful effect on the movement toward the unification of the church. The idea had gradually been gaining momentum before the war, that the day had dawned for the integration of Christian forces. But the war has made men feel that to perpetuate the unnecessary and schismatic divisions of the church would bring the church itself into derision and contempt. Hence, the two years past have been busy and eventful ones for the Commission charged with the conduct of these negotiations.

It ought not to be forgotten that, in a measure, the conscience of the churches of America has been voiced and its united influence felt. Through the Federal Council of the Churches of Christ of America, both in international matters and in regard to the grave domestic concerns of labor and capital, it has spoken in no uncertain tones and it has rallied the churches to the support of the program of a League of Nations, the new internationalism, and to a fresh study of the democracy of Jesus in relation to industrial conditions, standards and ideals. Never before, perhaps, has the worth and meaning of the Federal Council been more clearly demonstrated than during the past two years. Your Commission has co-operated with it and in addition to the denominational apportionment paid from our National Council treasury has endeavored to assist the Federal Council in securing the funds needed.

The growing demand for a union of church forces to meet the needs of the new world has resulted also in the great Inter-Church Missionary Movement for the pooling of the intelligence, strength and finances of the churches in a comprehensive effort: first, to survey the home and foreign missionary fields and then to plan a united and constructive program to accomplish the task which they present. This has been one of the most interesting and promising of the Movements which have sprung up as the result of the war. If philanthropic agencies could unite in meeting the demands of

the war, it has been felt that churches should be able to unite behind the program of the "Prince of Peace." A description of the Movement in detail belongs, however, to the report of the Commission on Missions.

The most important work of our Commission has been in co-operation with the movement initiated by the General Assembly of the Presbyterian Church, which extended an invitation to the national bodies of evangelical communions of America to meet for the purpose of formulating a plan of organic union. A preliminary conference was held at Philadelphia, December 4-6, 1918, and an Ad Interim Committee was there chosen to carry forward the movement initiated by that conference. Representatives of this Commission have shared in the labors of this Committee, which has finished its preliminary labors and has called a Council of all co-operating churches to meet at an early day to consider its proposals. While no final decision has been reached as to the form of these proposals, the Committee appears up to the present time to be united in its judgment that a plan of Federal Union should be submitted. The chief features of this plan will be as follows:

1. The adoption of a brief declaratory statement summarizing the common evangelical faith of the churches thus entering into association.

2. The selection of a name, such as "The United Churches of America," to be used in connection with the various denominational names as a symbol of their association.

3. The creation of a representative Council which would meet biennially and to whose hands would be committed the guidance of certain great common interests, notably matters of missionary promotion and policy. The Council would also constitute a forum in which American Protestantism would meet for discussion of its major responsibilities.

It is manifestly inexpedient at this time to attempt a consideration of the possibilities of this plan or its bearing upon other movements which seek to unify the churches of America. This will be in order when the contemplated Council on Organic Union shall submit its proposals.

While this plan is in the nature of a federal union rather than an actual merging of denominations into one single

church, it will be noted that it is a genuine union in that the Council has definite duties and functions, and that through the operation of this practical method of action the churches will be prepared for a more complete union. Thus the United Churches of America may become the United Church of Christ in America. The serious attention of the National Council should be given to this important forward step in the unification of the churches in the United States.

Not much progress has been made so far as the North American churches are concerned toward realizing the World Conference of Faith and Order. Since the termination of the war, however, efforts have been made by the Episcopal Commission to secure the participation of the Church of Rome and of the Eastern churches in this conference. Rome has declined these overtures, but it seems increasingly likely that the Eastern churches will be represented. The new attitude of the Eastern churches to the Western churches outside of the Roman communion is one of the significant church tendencies of the times.

A few individual members of the Protestant Episcopal and of the Congregational churches, acting on their own initiative and in no official sense representing either communion, have issued in recent months certain proposals bearing on the question of Christian unity. This Commission as a body has no relation to these proposals and no opinion to express upon them. It simply reports their essential features for the information of the Council. The fundamental judgment contained in the paper issued by the individuals indicated is to the effect that certain valuable practical ends would be attained if the Protestant Episcopal Church were to adopt a canon permitting its bishops to give Episcopal ordination to non-Episcopal ministers, and if the opportunity thus tendered were to be accepted by ministers so situated that such double ordination would give them wider access to persons of different types of training. The main details of the canon proposed are as follows:

1. Each bishop to be free to decide at his own discretion what ministers, if any, he will accept for such ordination.

2. In all cases his action to be conditioned upon the ap-

proval of the body to which the minister making application may belong.

3. The minister upon whom Episcopal orders may be thus conferred would not be required to renounce his previous ordination nor to alter his relation to his own communion.

4. The minister in accepting such ordination would undertake to administer the Lord's Supper with the use of the words and acts recorded in the New Testament, together with the Apostles' Creed, and to meet with the bishop as he might request for prayer and conference.

5. Such minister would have the full status of a minister in the Episcopal Church, but in case he were appointed rector of a parish would be required to take additional engagements with reference to the use of the prayer book, etc.

The proposals thus outlined have, of course, no peculiar reference to the Congregational communion, but apply equally to ministers of every non-Episcopal body. Their authors urge that a large number of men serving as chaplains in the army, navy or public institutions, together with a still larger number at work on the foreign field and in communities where there is or ought to be but one church, would find their task simplified and their influence broadened by bearing the credentials of two types of religious organizations.

REPORT OF COMMISSION ON TEMPERANCE

The National Council of Congregational Churches in America in the years gone by may have had many Commissions on Temperance more efficient than the present one, but it has never had a commission with a more interesting report to make. This you are aware is not due to the extraordinary ability of the Commission to plan and achieve, but rather to the great unforeseen movement of events that has characterized the two years that have intervened since your Commission was appointed. Little did we dream, when we took up the work you had assigned to us, that we were so near the goal for which we had striven through these long, weary years.

Before opportunity presented itself to get the Commission together for the first time, the prohibition amendment to the Constitution of the United States had been adopted and sent back to the States for ratification. Our National Secretary being in Kansas City during the early part of the year 1918 made it seem an advisable time and place to call the first meeting of the Commission. The Commission was unanimous at that meeting in its thought that our work was already cut out for us, namely, securing the support of our entire denomination, in so far as we could influence it, in aid of all existing temperance organizations in the various States in the campaign for the ratification of the national amendment to the Constitution. This we undertook to do by asking a strong man or woman in every State to assume the responsibility of leadership and to bring together a State Committee that would stir up all our people to co-operate actively with every influence in that State for the ratification of the amendment. The response to this proposal was generous, and we believe efficient and practical work was accomplished.

The result of this combined effort began immediately to manifest itself and is now a matter of history, but the summary of the results makes interesting reading. In January, 1918, five States ratified—Mississippi, Virginia, Kentucky,

South Carolina and North Dakota. In February three States —Maryland, Montana and Texas. In March two States— Delaware and South Dakota. In April one State—Massachusetts. In May one State—Arizona. In June one State—Georgia. In August one State—Louisiana. In November one State—Florida. In all, fifteen States ratified in 1918. In January, 1919, twenty-nine States ratified—just two less than one for every day of the month. They were: Michigan, Idaho, Ohio, Oklahoma, Illinois, Maine, Tennessee, West Virginia, California, North Carolina, Indiana, Nebraska, Washington, Alabama, Arkansas, Kansas, Colorado, Iowa, New Hampshire, Oregon, Utah, Minnesota, Wisconsin, Missouri, Vermont, Wyoming, New Mexico, Nevada and New York. In February one State, Pennsylvania, making in all forty-five States, a number far in excess of the required number. Thus National Prohibition became an accomplished fact, the authorities in Washington establishing January 16, 1920, as duly certified, the date when the law would go into effect and America should become a saloon-less nation. Praise God from whom all blessings flow!

One interesting bit of history in connection with our work as a Commission is fitting to be told at this time. At our meeting in Kansas City we agreed that some literature should be gotten out to aid our people in the various States in their campaign for ratification. We agreed upon the nature and amount of this literature and the persons who should be asked to prepare it. This was done as rapidly as the pressure of other obligations would permit. We immediately made plans to get it at once into the hands of those who would make use of it in the various state legislatures that were then in session; but as before indicated these plans had to be made by correspondence, and about that time the States came tumbling over one another in such rapid succession with their ratification enactments that we are loath to prophesy as to the measure of the influence of our literature on the net result, but like many of the things, possibly unnecessary, that we did in our determination to help win the war, we did it in the spirit of leaving no stone unturned that would contribute in any possible way to the final goal.

The leaflets above mentioned were two in number; one entitled "A Dream Come True," reviewing the situation as to prohibition up to the present hour; and the other, "After Thirty-Seven Years," containing testimonials from prominent citizens of Kansas concerning the working of prohibition in a State where a whole generation of men and women have passed from childhood to middle life without having ever seen a legalized saloon. Many thousands of these leaflets have been distributed.

This report is in preparation during the last days of June. Two days ago the world was electrified by the news that the World's Peace Treaty had been signed. Tomorrow the war time measure for National Prohibition goes into effect; the President has announced by cable that, while it is beyond his power to act until our troops have been demobilized, when that is accomplished he will regard the war time measure as no longer operative, having accomplished its purpose, and will use his authority to proclaim a return to pre-war conditions so far as the temperance question is concerned until the operation of the constitutional amendment becomes effective.

Far be it from this Commission to impugn the motives of one who has had such large responsibilities and such arduous tasks and has in the main stood for such splendid ideals as has our President; we could wish, however, that that portion of the law that explicitly stated that "No product necessary for breadstuffs should be used for the manufacture of spirituous liquors so long as it is needed to feed the starving populations of the world," might have been considered as sufficient reason to continue war time prohibition until the time when the Federal Amendment should become operative. Because of the necessity of preparing this report at an early date it is impossible to give any idea of what the coming days may bring forth in the endeavor to enforce the war time prohibition law. When it is in print all of this will be a matter of history and therefore something about which all will be fully informed. Whatever may have occurred, the days are not far distant when the National Amendment will become operative, and complete any of the incompleted beginnings of the war time law.

Perhaps this report is sufficiently complete at this point, but your Commission begs the privilege of submitting one or two observations that may be easily deducted from the history of the past two years.

First of all, the temperance history of the past half century is one of the finest examples the world has ever had of the power, the principle and the efficiency of democracy. We have just completed a war that was fought for world wide democracy; thrones have toppled over and crowns have gone into the discard. The world stands waiting for the great experiment of democratic government. Now what is the fundamental principle of democratic government? It is that each individual has the right to self-expression. That is, the right to live his own life according to his own ideas, choose his own wife, his own place to live, his own work in life, his own religion, worshipping God as he chooses, or not worshipping him at all, in so far as his choice does not interfere with the rights of other individuals with whom he lives in social, industrial or governmental relationships and that the boundary lines of these rights between individuals in a commonwealth shall be established, not by arbitrary decree of an individual, not by the ultimatums of a class, not by riot and bloodshed, but by reason and brotherhood, by the voice of all the people gathered into sovereign law, by the intelligent exercise of the right of franchise. The fundamental principle of democracy holds it to be a truth that the judgment of no one man, however wise he may be as to the boundary lines that mark the rights between individuals, is as good as the combined judgment of all the citizens of the commonwealth, the state's collected will. There may be one man in Grand Rapids that the citizens of the community would readily say has superior judgment as to the boundary lines that should mark the rights between individuals of this city, but there is no man who has wisdom superior to the collected wisdom of all the citizens of Grand Rapids. This is the rock upon which democracy is grounded.

The most acute home problem we have today is the labor problem. The fundamental question in the labor problem is what is labor's share of the combined products of toil. That question can never be settled in a democracy by ulti-

matums from the Central Labor Union or decrees from the Employers' Association; ultimatums and decrees that make the pursuit of the ordinary activities of life by other vast areas of humanity impossible without peril of violence. These questions can only be settled by a program of education, information and moral suasion that will come into the light of day and plead their cause before a democratic public and abide by the collected will of the whole community enacted into law, and in the judgment of your Commission the hour has come when we must speak with no uncertain tone, even at the risk of being misunderstood and persecuted, against the violation of law and the disturbance of the peace of the community in the accomplishment of its purpose by any organization, institution or individual. Whenever either labor or capital violates law, the collective will of the community, and produces a state of violence for the accomplishment of its purposes, that moment it reveals itself to be undemocratic, autocratic, and unworthy of the protection of a democratic community. Now perhaps some one is saying what has this to do with the temperance question? Simply this, that the temperance fight of a half century is the greatest world revelation of what can be accomplished in a democratic government by the program of education and information and moral suasion when a just cause comes into the open and pleads its case before the jury of all the people.

Twenty-five years ago those of us who believed in the abolition of the American Dram Shop as our greatest breeder of strife, corruption, disease, disorder, crime and poverty, were in a small, painful, persecuted minority. We did not undertake to bring in the reign of that day for which we dreamed by deeds of violence, but by continued patience and long suffering we took our cause to the people of a great democratic commonwealth, we educated, we informed, we enlightened, we legislated in small areas, we appealed, we prayed, we pleaded, and at last the gathered judgment of a great commonwealth, the state's collected will, like a mighty avalanche swept the country clean of its most deadly enemy, its most terrible foe. Here is the program for the settlement of the great questions, not only of our own land, but for the

reconstruction of the world in this new day of a democracy's long delayed opportunity.

One more observation may be permitted in a closing word. It relates to the work yet to be accomplished.

First, in the conservation of the victory already achieved. Let no man deceive himself by thinking because we have secured the National Amendment to the Constitution abolishing the traffic in strong drink that our task is done. By one fell stroke we have annihilated, or will annihilate, the most outstanding social institution in our American life. What have we to offer in its stead? You cannot successfully and permanently destroy except by creating. The expulsive power of a new motive, a new interest, a new ideal is reform's most effective weapon. Mr. Gompers, speaking for labor, has said he knows labor and he knows what labor wants—it wants beer. Passing over the fact that it is a slander upon vast areas of labor, you and I know that it is not simply beer that labor wants so much as it wants the social contact that comes with beer—the good fellowship, the forgetfulness sometimes of inherited squalid surroundings and morbid appetites. Are we ready to meet this great challenge? Have we the virility and the initiative and the consecration to supply this demand? The task of conservation is mightier than the task of achievement.

Nor is our conservation task with labor alone. How are we going to convince the so-called respectable class, many of them in our churches, that it is far better for them to abstain from even a moderate use of liquor than to entail upon the commonwealth the blight of its scorching, withering curse? And again think not that in these times of financial pressure which will inevitably follow the war our enemy will not be on hand with his age-long insidious argument that we need the revenue from the licensed saloon, and thus undertake to undo our work. At that great Anti-Saloon League convention held a few months ago, Superintendent Baker said that during the dark days of the Civil War representatives of the drink traffic gathered under the very shadow of the Capitol and volunteered their business as a subject for taxation to help bear the burdens of the war. Out of this suggestion

came the enactment of the internal revenue law that caused the sainted Lincoln to say, "If this traffic becomes rooted in the revenues of the Republic, it will cause us more trouble than slavery." Our campaign is far from complete, our victory is not yet securely won:

"Ne'er think the battle won,
Nor lay thine armor down;"

The greatest task is still before us. Gird up your loins for completed victory.

But the second part of this final observation of our uncompleted task is the vision of World Prohibition that is inevitable in our program of world reconstruction. Time forbids us to enter into the discussion of a theme of such vast outreach. The Anti-Saloon League has already outlined its World Program. It includes witness and testimony to all the nations of the earth through speakers, literature and conventions, as to the benefits of the operation of Prohibition in our own land. It includes financial assistance and other means of co-operation with the other nations of the earth in temperance, education and information leading up to the establishment of national legislation. It includes taking up the great question of international action by conference and conventions that shall have for their ultimate aim a saloonless world. Vast is the undertaking, great is the opportunity. May every man and every woman in our Congregational Fellowship give earnest heed to the poetic proclamation that has so often stirred us to deeds of valor, heroism and patriotism in the days gone by.

"He hath sounded forth His trumpet, it shall never call retreat,
He is sifting out the souls of men before His judgment seat,
O be swift, my soul, to answer Him, be jubilant, my feet,
Our God is marching on.
In the beauty of the lilies, Christ was born across the sea,
With a glory in His bosom that transfigures you and me,
As He died to make men holy, let us die to make them free,
His truth is marching on."

REPORT OF THE PILGRIM MEMORIAL FUND COMMISSION

At the meeting of the National Council, New Haven, Conn., October 27, 1915, the Commission on Missions was instructed to prepare a plan for "a notable effort on the part of our entire fellowship" which should mark the Pilgrim Tercentenary. The Commission reported at the meeting of the National Council, at Columbus, Ohio, October 13, 1917, recommending that our Congregational Churches should make the culminating feature of the five-fold Tercentenary Program the task of raising the sum of $5,000,000 as a Pilgrim Memorial Fund, to be held in perpetuity, for investment and reinvestment, under the care of the Corporation for the National Council. Expressing their profound conviction of the imperative obligation of exalting the dignity of the ministry in order to promote its effectiveness and to deepen the consciousness of the high and sacred mission of the church, they recommended that the income of this Memorial Fund should be used to provide old age annuities, disability and death benefits for Congregational ministers, in connection with contributory payments by the ministers themselves.

These recommendations were heartily adopted and The Pilgrim Memorial Fund Commission of One Hundred was appointed to endeavor to secure this proposed fund. This Commission, now in the midst of the period designated for the fulfillment of its objective, reports herewith the progress made since the last meeting of the Council.

The Commission and its Executive Committee.

The Commission, chosen to represent our entire fellowship from the Atlantic to the Pacific, was not adapted or designed for immediate, detailed executive work. To gather its members at any one point would manifestly involve such extensive journeyings and such expenditure that upon its appointment an executive committee was designated with the purpose that to it should be given authority and responsibility, with

the advice of the Commission in major matters as far as practicable, for the organization of the campaign and the direct supervision of the executive work.

In confirmation of this working policy, it was voted at the first formal meeting of the Commission, held in New York, December 17, 1917, that the Executive Committee should have all the powers of the Commission when the Commission was not in session. Further meetings of the Commission held during the period in Chicago and New York were only for the purpose of formal action in matters immediately imperative, in which the Executive Committee needed its counsel, but the co-operation of the members of the Commission has been earnestly sought by the Chairman and Executive Secretary and there have been many important conferences by groups of members in various sections of the country.

Vacancies occurring in the Commission by resignation or death were filled from time to time. One severe loss deserves special mention. With deep sorrow we record the death of Professor Fred. B. Hill, Professor of Biblical Literature in Carleton College, Northfield, Minnesota, one of our foremost laymen in devoted and inspiring service and among the earliest and most generous friends of the Memorial Fund and Chairman of the Minnesota State Commission. A prince of men he was indeed! Would that we had more of his kind!

The Executive Committee entered upon its task while the Council was in session at Columbus, gathering for informal conference such members of the Commission as were in the city and taking steps for immediate action relative to the care of the funds, the appointment of an executive secretary, and the opening of a central office in New York. At the first meeting of the Commission, the resignation of Rev. Oscar E. Maurer, D.D., of New Haven from the Executive Committee was regretfully accepted as he was about to leave for a prolonged term of service with the Young Men's Christian Association in France. Mr. Lucius R. Eastman, President Hills Brothers' Company, New York, was chosen in his place. At Columbus Dr. William E. Barton was chosen as Recording Secretary of the Committee. In addition to its formal meetings from time to time, the Committee, through constant cor-

respondence and informal meetings, has been practically in continuous session during the entire period.

Executive Leaders

At the meeting of the Commission in New York, December 17, 1917, the Executive Committee recommended the election of Rev. Herman Frank Swartz, D.D., Secretary of Missions, Congregational Home Missionary Society, as Executive Secretary. He was unanimously chosen. His experience, giving an unusual acquaintance with our entire fellowship, his power of organization, his vigorous leadership and his sustained enthusiasm have been of great value. He entered upon his labors in January, 1918. To him has been committed the chief oversight of the campaigns in the various states and the gathering of an adequate field force, while he has been a most effective advocate of the cause in important centers East and West.

The Board of Ministerial Relief has from the first fostered the movement for annuities with earnest devotion and, as the campaign for the Memorial Fund began, relinquished for its service Dr. F. L. Hayes, Western Representative and Rev. F. W. Hodgdon, New England Representative. Their experience as advocates of the Annuity Fund enabled them to enter with the intelligence of experts upon this larger undertaking under the direction of the Executive Secretary. A group of pastors and other workers were gathered around each of these leaders for the chief work of pulpit and personal presentation of the cause. With them also have effectively labored Rev. E. S. Shaw and Rev. H. J. Hinman, former Field Representatives of the Annuity Fund, with many others appointed in the progress of the canvass.

The Literature of the Campaign

The first months of the work were necessarily given to the development of organization, the determination of the methods of campaign, and the provisions for the care of the Fund. Many technical questions were involved. As a result of these months of study a booklet of sixteen pages was issued in March, 1918, designed to set forth the history of the movement, the objective of the Memorial Fund, its imperative claim

upon the churches, and the significant results which would follow its ministries. It gave in detail the plan devised for guarding the integrity of the fund, for its investment, and for the distribution of its income. It contained also an outline of the original plan of the Annuity Fund and of the expanded plan adopted at Columbus. It has been printed in tens of thousands of copies. Later a brief leaflet was printed by the Executive Secretary—"The Pilgrim Memorial Fund in Outline"—for constant use in the active campaign.

The more technical booklet setting forth the details of the Expanded Plan, together with statistical tables and explanatory schedules for permanent use, has been in preparation during the entire period with the counsel of the actuary, Mr. George A. Huggins, and in conference with the Trustees of the Annuity Fund, the Board of Ministerial Relief and a Committee of the Commission on Missions. It was deemed advisable to take all the time needed for the most painstaking study in perfecting details. While no serious obstacles have been found, there were many technical points of great importance to be exactly stated and adjusted under the comprehensive outline, which has not been changed in any essential particular. The advice of the foremost actuaries has been sought and the entire plan has been under the scrutiny of eminent representatives of the science of pension and annuity plans. The most generous assistance has been given by these experts, often without a dollar of expense, and the plan has received, in the highest quarters, the strongest commendation as the best plan devised for the application of the modern scientific pension system to the life of the minister.

Late in this last summer a legal inquiry, starting many months before in the discussions of the Board of Trustees of the Annuity Fund, revealed the advisability of certain amendments in the charter of the Annuity Fund to admit a broader basis of operation for the best interests of the ministry under the Expanded Plan. These amendments are now being undertaken by those appointed to guide the matter through the courts with the expectation that they will soon be completed. Meanwhile, a tentative edition of the actuarial booklet with its schedules is now in print for distribution to members of the Annuity Fund. It should be under-

stood that it is not necessarily in its precise, final form and is subject to the securing of the amended charter.

The Care of the Memorial Fund

Under the vote of the National Council at Columbus, the Commission was given full discretion and authority as to methods of procedure in the solicitation of subscriptions, but the responsibility for the care of the funds, not only on the completion of the Memorial Fund, but during the process of its collection, above reasonable expenditures for the campaign and for administration, was vested in the Corporation for the National Council, whose charter had been purposely drawn in the broadest terms to admit of any such trust. As it was manifest that the central office of the Fund must be in connection with the office of the Board of Ministerial Relief and the Annuity Fund in New York, it was essential that in the membership of the Corporation there should be a group of financiers of the metropolitan district to whom the investment of the funds might be committed. It was further deemed advisable, in order to promote effective action, that a considerable proportion of the Executive Committee of the Pilgrim Memorial Fund Commission should be members of the Corporation. The changes were readily made under the guidance of Judge Simeon E. Baldwin, LL. D., Vice-President of the Corporation, and by the gracious courtesy of the members of the Corporation who resigned their membership to admit of this reorganization.

The Corporation thus reorganized elected as treasurer, Mr. B. H. Fancher, Vice-President Fifth Avenue Bank; and as Finance Committee, Messrs. B. H. Fancher; S. H. Miller, Vice-President Chase National Bank; Samuel Woolverton, Vice-President Hanover National Bank; Willard E. Edmister, President Hamilton Trust Company, Brooklyn, and Russell S. Walker, President Dime Savings Bank, Brooklyn. The Finance Committee, with the approval of the Corporation, designated the Bankers Trust Company, New York, as the depositary of the Fund.

The Form of Subscription

In order to avoid any possible alienation of funds in future days much thought was given by the Executive Committee

of the Pilgrim Memorial Fund Commission and the Corporation for the National Council with the advice of counsel, in devising the form of subscription, and the following form was finally adopted:

> *Whereas*, the Congregational Churches in the United States, in connection with their celebration of the Tercentenary of the Landing of the Pilgrims, desire to raise a fund of at least Five Million Dollars ($5,000,000), to be known as
>
> THE PILGRIM MEMORIAL FUND
>
> to provide old-age annuities, disability and death benefits for Congregational ministers. Now, therefore, the undersigned agrees to give the amount written below for the above purpose as a part of such a fund which shall be held by the Corporation for the National Council of the Congregational Churches of the United States and invested and reinvested by it. No part of the principal shall be used for the purposes above stated, but the net income, determined from time to time by said Corporation to be applicable to the purpose of providing for the payment of old-age annuities, disability and death benefits for Congregational ministers and their dependents, shall be paid over to the Annuity Fund for Congregational Ministers.
>
> The amount of this subscription is $..... per year for five years.
>
> First payment date .....19....
> and the subsequent payments to be made
> quarterly / semi-annually / annually } thereafter.

It will be noted that in this form the subscriber is given the option of five annual payments, it being concluded that a far greater sum could be realized by such a plan than if the entire payment were asked in cash. Later experience shows that a large proportion of the gifts are made on this plan. It is also possible to discharge subscriptions through the gift of Liberty Bonds which are taken at par.

Memorial Gifts

The Executive Committee, believing that gifts to the Pilgrim Memorial Fund afford a natural opportunity for memorials to the fathers in the gospel ministry and to other honored men and women of our fellowship, worked out a special form of subscription whereby any gift of $1,000 or more may be named as a memorial of any one designated by the donor with the understanding that the gift will stand as a part of the Pilgrim Memorial Fund under the designated name.

It is, however, provided that none of these gifts are segregated, but that all are component parts of the Fund as a whole and are entirely under the control of the Corporation for the National Council, the memorial being the motive for the gift and not its condition. Already there have been made the following memorial gifts:

The Hannah Caroline Bovey Memorial.
The Amory Howe Bradford Memorial.
The Nettie Marion Buseil Memorial.
The Lewis F. Clark Memorial.
The E. M. Condit Memorial.
The Christopher M. and Lydia G. B. Cordley Memorial.
The Joshua Davis Memorial.
The Emerson Davis Memorial.
The Warren F. Day Memorial.
The Lucius R. Eastman Memorial.
The Martha C. Gallagher Memorial.
The Fred B. Hill Memorial.
The Elijah Horr Memorial.
The Asa McFarland Memorial.
The Charles Lewis Mills Memorial.
The John Nutting Memorial.
The George Uhler Memorial.
The Augustus Goodnow Upton Memorial.
The James G. Vose Memorial.
The Thomas P. Wilkinson Memorial.

Doubtless other sons and daughters of noble sires who gave their lives to the ministry or other forms of Christian service will honor the fathers by similar gifts, and many a church which looks back with inexpressible gratitude to the fruitful ministries of one who for long years broke unto it the bread of life will make record, by its generous offerings of its sense of indebtedness to him.

Conditional Gifts

It is further provided by vote of the Corporation for the National Council that conditional gifts may be received, a stipulated income being paid to the donor for his life and the gift reverting at his death to the Memorial Fund, the

same being through a form of gift duly adopted by the corporation, which may be had on application to the Executive Secretary.

Bequests

From the first, special attention has been called to the opportunity of making bequests to the Pilgrim Memorial Fund. It is known that a number of persons have written the Fund into their wills. Already $10,000 has been received from the settlement of one estate. Not only in the immediate objective, to be completed in 1920, but through all the years that follow, this Fund should appeal to the benevolent instincts of those who have means to leave for the work of the Kingdom after their decease. The object should appeal with special directness to those whose advanced years, passed in comfort, make them sensitive to the struggles of the ministers and their widows who, having served the churches with fidelity in the days of their strength, come to old age without the opportunity of adequate provision for their personal needs.

All pastors are particularly requested to note the opportunity of suggesting legacies to the Fund.

State Quotas

In order to have a concrete objective in each state campaign, a table prepared for the work of the Apportionment Committee by Dr. Lucien C. Warner of New York, based on the resident membership of the churches in 1916, with the benevolent gifts and the expenditures for church support in that year, has been used as a suggestive basis for determining the minimum amount to be raised in each state, if the full amount of the Memorial Fund is to be secured. Ten per cent was added to the face of the Fund to provide for the inclusion, in certain state apportionments, of the subscriptions to the endowment of the Annuity Fund in the years 1913-1917, for the necessary expenses of the campaign and for some shrinkage inevitable in such a large number of subscriptions. This provision was essential to obtain a net sum of at least $5,000,000. The suggested figure was never levied upon a state as an assessment, or even as an apportionment, but each state was asked in turn if it would take the desig-

nated figure as the minimum to be raised within its borders. In no case was the proposed figure lowered. In some cases it was enlarged.

The State Quotas are as follows:

Massachusetts	$1,320,000
Connecticut	660,000
Illinois	500,000
New York	415,000
Ohio	275,000
Iowa	220,000
Michigan	200,000
Southern California*	200,000
Wisconsin	185,000
Minnesota	175,000
New Jersey	154,000
Vermont	150,000
Maine	145,000
New Hampshire	145,000
Washington*	135,000
Nebraska*	125,000
Northern California*	125,000
Rhode Island	88,000
Kansas*	88,000
Missouri	88,000
Colorado	60,000
North Dakota	50,000
South Dakota*	50,000
Oregon*	35,000
Pennsylvania	27,000
District of Columbia	22,000
Indiana	18,000
Florida*	11,000
Montana	10,000
Idaho*	10,000
Utah	7,000
Oklahoma	5,500
Texas	5,500
Wyoming	5,500
Maryland	4,400

Georgia*	$3,500
Arizona*	3,000
West Virginia	2,200
Nevada*	2,200
New Mexico*	1,100
Louisiana	1,100
Kentucky*	1,100
Virginia*	1,100
Tennessee*	1,100
Alabama*	1,100
South Carolina*	1,100
Arkansas*	1,100
Hawaii*	50,000
Porto Rico*	1,100
Alaska*	1,100
Colored Churches	12,000

*The states thus marked have not yet taken final action in establishing their quotas, but the available figures would indicate that the several amounts given are equitable and likely to be designated.

THE FIELD WORK

Reported by the Executive Secretary

In the field work we have had a fine variety of experience and have secured much enlightenment regarding the personnel of our fellowship. It may be safe to say that the field staff for the Pilgrim Memorial Fund can give a more accurate description of both the piety and the purses of the members of our churches than can be secured from any source other than the journal of the recording angel himself.

There are two main sources from which gifts can be drawn. First, the churches as such subscribing in their own name and carrying the responsibility of securing the money on their own shoulders; and second, individuals approached either through and with the help of the churches, or directly and without regard to church agencies.

After much consideration we think it decidedly undesirable, if not impossible, to attempt to secure the Pilgrim Memorial Fund through the action of the churches as official

bodies. The trustees in general are already overloaded with responsibility. The benevolent committees have the apportionment matters which serve to keep most of them in perplexity and the pastor, of all people, is not the individual to be burdened with the raising of this Fund. A few churches here and there have acted in their corporate capacity in making their subscriptions, but we have not thought it desirable to encourage this method.

We have, therefore, turned to direct solicitation of individuals for subscriptions to be collected directly by the Commission. The outcome has demonstrated the wisdom of our procedure.

In the solicitation of gifts there are two possible methods. We might seek subscriptions on the per capita basis, so much per member regardless of the inequalities of ability to give, or we might approach individuals with the expectation of interesting them in subscribing in amounts really proportioned to their resources. We have met earnest advocates of each plan, but our decision has been in favor of the latter and our success has vindicated the soundness of the judgment.

We, therefore, make our approach directly by handing cards to people gathered in public meetings and by solicitation in the home or in the office, with the request that subscriptions be made in amounts related to the $5,000,000 on the one hand, and on the other to the donor's knowledge of his ability to give.

The process of the field work has been as follows: First, the State Conference has been asked to take action on the subject of the Pilgrim Memorial Fund and to appoint a State Commission of the strongest men, chiefly laymen. This Commission has appointed an Executive Committee to carry through the details of the campaign. The State Conference, directly, or the Commission under its authority, has early sought to set a quota as the minimum to be solicited in the state. This so called quota, has generally been about three times the amount of the assigned Benevolence Apportionment, or about five times the actual gifts under the Apportionment. Individual churches have also often asked that a quota be assigned to them. It has been found impossible to

secure a uniform coefficient by which the benevolence apportionment can be multiplied with the hope of securing a just result for the Pilgrim Memorial Fund. The chief difficulty is that some churches, like some individuals, are sure not to participate in any adequate way and that others must bear the burden in their stead. We, therefore, in no instance, have approved a quota of less than three times the assigned benevolence apportionment, while a number of the stronger churches with magnificent generosity have accepted quotas running as high as eight times their assigned apportionment. For example, Plymouth Church of Minneapolis, whose apportionment is $10,000, thought it might seek to raise $50,000, but actually subscribed over $80,000.

In working out a plan of the canvass itself, teams have been organized under the supervision of district leaders. At the present time the following teams are in operation:

The Eastern District, Maine, New Hampshire, Vermont, Massachusetts, and Rhode Island, under the leadership of Rev. Frank W. Hodgdon of Boston. Connecticut under the leadership of Rev. William S. Beard. New York under the leadership of Rev. George L. Cady, D. D. Indiana, Iowa, Illinois, Wisconsin, Minnesota, Colorado, Missouri, under the leadership of Rev. F. L. Hayes, D. D. Ohio and Michigan under the leadership of Rev. Charles L. Fisk. The Pacific Coast District under the leadership of Rev. Henry H. H. Kelsey, D. D. The Colored Churches under the leadership of Professor William H. Holloway.

With these leaders are associated a group of field men some of whom are under the salary of the Commission; others are pastors and other religious workers who have been released to us for a period by the gracious action of their organizations as a part of their contribution to the general cause.

Under the leadership of the State Commission and of the dean of the team, plans are worked out for the presentation of the Fund, appointments made with pastors and churches and a rapid canvass of the whole state carried out. Often groups of influential laymen are gathered in the large centres to afford opportunities for the frank interchange of sug-

gestion and to promote familiar acquaintance with the objective of the movement in the state. Usually the main reliance is placed upon the presentation of the Fund at a Sunday morning service with subscriptions taken at the time, followed by personal interviews by the representative of the Fund with the aid of the pastor or a local committee to make a genuine and thorough canvass of the entire congregation. There have been many variations from this plan, but in general this method has been most dependable in securing results.

The state canvass is today substantially completed in Colorado, Louisiana, Minnesota, Montana, Oklahoma, Rhode Island, Texas and Wisconsin, and the work is well on toward completion in Maine, New Hampshire, New Jersey, Missouri, Pennsylvania and Vermont, while it has recently been commenced and is now in full swing in Connecticut, Illinois, Indiana, Iowa, Massachusetts, Michigan, New York, North Dakota and Ohio.

At the request of the churches on the Pacific Coast the canvass of that section is deferred until January and February. Plans for states not included in the lists named above will be announced later.

Larger Gifts

In addition to the organized state campaigns careful effort has been made to reach those having the larger resources in the hope of interesting them to make great gifts as people of wealth in other denominations have given in similar movements. Up to the date of this report the results at this point have been far below what could reasonably be expected from the success in other fellowships. The largest single gift thus far received is for $50,000, and there are two others of $25,000 each, one of $15,000, and several of $10,000 each. These contrast sharply with many of $100,000, $250,000 and upwards received by the canvass of the Protestant Episcopal, Presbyterian, Baptist, and Methodist Episcopal churches for the same cause. It is fair to say that the period covered was peculiarly unfavorable for the greater gifts and it is hoped that the months before us may show a better result in this regard.

THE PILGRIM MEMORIAL FUND AND THE MISSIONARY SOCIETIES.

It might be imagined that the administration of the Missionary Societies, their progress dependent on the gifts of the churches, would view this great effort to raise from our constituency two and half times the total of annual missionary apportionments with some solicitude. But one of the most notable features of our experience has been their kind and unselfish assistance. None have given more freely of counsel. Our missionary boards have with one consent put themselves at our service. They sincerely believe that this cause is absolutely central, that in its success lies the hope of the future. Their contributions are worth noting. The Congregational Home Missionary Society, yielding in noblest spirit its Secretary of Missions as the Executive Secretary of the Pilgrim Memorial Fund Commission, followed their Godspeed to him later by releasing a portion of the time of their treasurer, Mr. Charles H. Baker, to superintend the financial details of the office management, and by permitting the Promotion Secretary, Rev. W. S. Beard, to become the dean of the team for the State of Connecticut, while the State Superintendents have been foremost in the service of the cause. The American Board, giving Dr. C. H. Patton for the work of the Executive Committee, releases Dr. H. H. Kelsey for the leadership of the campaign on the Pacific Coast. The American Missionary Association gives one of its secretaries, Rev. George L. Cady, D. D., as the dean of the team for New York. The Education Society has released Rev. Charles L. Fisk to lead in Ohio and Michigan and the National Council has generously assigned Dr. W. W. Scudder to us to take charge of the publicity interests. Beyond all these notable instances is the fostering care of the Board of Ministerial Relief, with the kindly offices of the genial secretary, Dr. William E. Rice, who from the first has interpreted his intimate relationship with this work in the most gracious and generous terms and who has counted it all joy to serve the cause of the Memorial Fund in any way in his power, uniting the appeal for his own dearly beloved aged men of God in their need with urgent and eloquent pleas for our success.

Financial Results

During the first year of its service the intense patriotic absorption of our churches in the prosecution of the war, with the accompanying drives for Liberty Loans, and war charities made the time exceedingly unfavorable for the active solicitation of subscriptions on a large scale. Any such attempt, in the judgment of the Commission, would have defeated itself and would have aroused prejudice against the cause by making it seem a competitor with these urgent national appeals. The members of the Commission, yielding to none in patriotic devotion, gave themselves with their fellow-citizens to the service of the country, while keeping ever on the alert for opportunities for the discharge of their trust for our fellowship. Entering the field as fast as the way opened, beginning quietly in districts least affected by the conditions, they felt constrained to defer the principal campaign in the states of the greater resources until the fever of the war should be over and men could give more patient and earnest heed to the challenge of this cause dear to the heart of the church. With the more resourceful sections still to be canvassed, with only a few personal contributions from the heart of New England, where naturally our greatest results may be expected, we report subscriptions, September 24, of $1,148,046, from 23,815 subscribers. This represents chiefly the giving of the rank and file of the churches whose cheerful and generous aid is greatly appreciated. When our wealth shall have added its due share a very great increase may be expected. Moreover, our 23,815 subscriptions are expected to reach at least 75,000.

Expenses

Up to July 1st the expenses, as tabulated at the office of the Fund, including the early months of small receipts, and all outlay for organization, solicitation, and administration were approximately 6% of subscriptions received, a considerable proportion representing the abnormally great expense attached to travel, postage, clerical help, etc., in these days of the high cost of living. It is hoped that with the expected receipts in the fall campaign this proportion may be reduced to 5%.

The Immediate Future

In view of the results today, and the kindly reception of the cause everywhere, the leaders of the work have felt confident that if the Memorial Fund could have the right of way through 1920 they would secure at least the entire amount sought and probably much more. Although we are now compelled to make a radical change of campaign we still hope for the same result, but the exigency challenges our fellowship for prompt and powerful assistance.

With the vast activities of the Interchurch World Movement proposed for the closing months of 1920, we are obliged to bring forward into this fall work which had been planned for next year. Within the space of three or four months we propose to canvass Massachusetts, Connecticut, New York, New Jersey in the East; Ohio, Michigan, Illinois and Iowa in the Central West. The concentrated drive has its advantages. The work of the Memorial Fund, however, in the judgment of the Executive Committee, will succeed best by the patient, careful methods hitherto in vogue. These will be kept as far as possible, but they must be adjusted to the new conditions. Our field men are eager for the strain of the sharp campaign. Their ranks have been largely increased. They will soon number more than fifty men, fine in personnel, devoted in service. The clerical force at the office has been correspondingly augmented. By the gracious action of his church the Chairman is released for the work for the entire period. Other members of the Executive Committee will give themselves as far as practicable to the task. Many of our best known pastors, their churches kindly co-operating, have put themselves at the command of the Commission, without any emolument.

The outlook is inspiring. It brightens every hour. As this report goes to press, although the fall work is only in its initial stages, subscriptions are coming in at the rate of five hundred per day. Hearty and unanimous support for this forward movement is everywhere manifest. Its imperative grips our churches. The most fruitful period is undoubtedly just before us. We go forward with confidence. If our wealth will give its generous aid and the members of our

churches, whatever their resources, will take their share in personal service as well as gifts, we believe that under the divine favor we shall reach the great objective within the time designated. Then shall we be prepared to celebrate the Tercentenary of the Pilgrim not merely with conventions and popular acclaim, but by establishing this memorial of his labor, fortifying the churches for their work at their weakest point and facing the future with the faith of those who, three hundred years ago, sought freedom here and by their faith and fortitude laid the foundation of "the church without a bishop and the state without a king."

To this end we call upon our churches everywhere and upon all our fellowship, in the words accompanying our appointment, to "co-operate with us to the utmost measure of their power."

REPORT OF COMMITTEE ON INTERNATIONAL COUNCIL

At two preceding Council meetings your Committee has submitted a forecast of its plans for a meeting of the International Congregational Council in the year 1920. The prolongation of the Great War practically destroyed the hope of holding such a meeting. When the armistice was signed, however, it once more appeared possible to put the undertaking through. Correspondence with England and the Dominions has been vigorously prosecuted and preparations are well under way.

The date and place of the Council have been matters of very considerable difficulty. It was the earnest hope of your Committee at the outset that it would prove possible to hold the meeting at Plymouth. To do so it would be necessary to have an adequate auditorium and some increase, either permanent or temporary, in the provision for local entertainment. The building of an auditorium was at first proposed as a state matter but was later abandoned. The town of Plymouth then took up the project and decided to erect an auditorium, but there is no possibility of its being ready by mid-summer, 1920. It, therefore, appears to your Committee that we should hold the meeting in Boston. Pilgrimages will, of course, be made to historic spots.

As to the date, it seemed imperative that it be held during the vacation period if we were to secure anything like the attendance, either from England or from this country, which such an occasion demands. We, therefore, laid the matter before the English Committee suggesting that it fix a date somewhere between June 20 and September 15. There were many factors of perplexity and a final decision was considerably delayed, but in September we were advised that in the judgment of the Committee in England the conditions of the case would be best met if we were to select the period from June 29 to July 6, inclusive, as the time for holding the International Council meeting. This will, therefore, be the date of the Council unless unexpected circumstances in the near future suggest a change.

It will be observed that the Fourth of July falls within the date named. It seemed to your Committee that nothing more suitable could be imagined than that an international gathering of the sort contemplated should be in session on Independence Day. Effort will be made to secure public men of the most representative character, from both England and America, to speak on that day at great mass meetings.

Your Committee is giving diligent consideration to the question of a suitable exhibit. It is not prepared at the present time to report as to details. It will be agreed that ideally we ought to present in connection with the Council such a portraiture of the history of the last 300 years in picture, pageant and historic mementos as should greatly reinforce the impression made by the Council upon the nation.

The plan of Commission Reports originally submitted has been somewhat modified and is in process of execution. Ten Commissions in this country and the same number in Great Britain are preparing parallel reports upon an agreed list of topics. These topics, with the Chairmen chosen in America, are as follows:

1. *Congregationalism and Spiritual Ideals.* A review of the spiritual beginnings of Congregationalism with the outworking and influence of its special contribution to the spiritual welfare of mankind.

Rev. Harry P. Dewey, D.D.

2. *Congregationalism and Its Polity.* The history of beginnings and development of Congregational polity with an appraisal of its present features and a forecast of anticipated developments.

Rev. William E. Barton, D.D.

3. *Congregationalism and Liberty.* The service rendered by Congregationalism to personal liberty in the intellectual, political and religious history of the last three hundred years.

Rev. Ashley D. Leavitt, D.D.

4. *Congregationalism and Theology.* The influence of Congregationalism in the field of theological thought with an analysis of its present trend and duty.

Rev. John W. Buckham, D.D.

5. *Congregationalism and Education.* The achievements of Congregationalism in education with a statement of the present situation and demand.

President M. L. Burton, LL. D.

6. *Congregationalism and Missions.* The missionary history of Congregationalism with an outline of its responsibilities and the policy and program required.

Rev. Frank K. Sanders, D.D.

7. *Congregationalism and the Social Order.* A review of the service rendered in creating a Christian social order with the obligations now resting upon it.

Rev. Arthur E. Holt, Ph.D.

8. *Congregationalism and Unity.* The past influence of Congregationalism in promoting Christian unity and the lines upon which its future effort should be exerted.

Rev. Willard L. Sperry.

9. *Congregationalism and International Relations.* The international obligations laid upon the Church of Christ by present conditions and the special bearing of these upon the Congregational Churches.

President W. D. Mackenzie, LL.D.

10. *Congregationalism and Its Young People.* The ideals, aims and methods needed in order to conserve, upbuild and train the young people under the care of the churches.

Rev. Ernest Bourner Allen, D.D.

These reports, twenty in number, with perhaps the addition of a few from the British Dominions will be printed early in 1920 and circulated among those expecting to attend the Council. They will be included in the bound volume of proceedings. The Commissions will be urged to present not merely a review of the history which has been made by our fellowship but also, with special care, to portray the existing situation in their respective fields and to indicate the lines upon which thought and effort ought to advance. The program of the Council will be based upon these reports, but will of course be given a wide range in historical reminiscence and discussion of current issues.

The Committee has asked for time at this meeting of the National Council to present in oral form various aspects of the large, practical significance of the anniversary of the coming year. Profound and moving as are the records of the past we shall celebrate, they are overshadowed by the oppressive issues of the hour in their relation to the principles by which that past was shaped. We shall be sadly remiss if we do not summon ourselves and all whom our influence can reach to fresh consideration of the bearing of the Pilgrim message upon the life of the world of our time.

REPORT OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY

For the most part the following condensed report is based upon the work of the Society for the two years beginning April 1, 1917, and ending March 31, 1919. The statistics of results are for the calendar years of 1917 and 1918. Some observations are added in occasional sentences having to do with the time since April 1, 1919; these are obvious.

The Church Extension Boards

The Congregational Home Missionary Society is intimately associated with the Congregational Church Building Society and the Congregational Sunday School Extension Society in accordance with the plan adopted by the National Council in 1915. This association is secured by having the Board of Directors, Executive Committee, General Secretary and Treasurer in common. For convenience this group is termed the Church Extension Boards.

These societies and especially the Home Missionary Society are closely related to the State Conferences. Nineteen such conferences are self-administering in their home missionary work, but are constituent units of the National Society, working under definite agreement with the central organization, particularly in the matter of division of receipts. In the remainder of the country Home Missionary work is administered from the national office, but with the vital co-operation in most states of well organized bodies whose universal practice is to elect as superintendent the incumbent in that office of the Home Missionary Society. Furthermore, in a score and a half of the larger cities there are local organizations through which both state and national bodies function. The statistical reports incorporate the figures of all of these agencies in the totals.

An Epochal Biennium

This report covers the period in which America took part in

the world war. Doubtless this has been the most significant epoch making period thus far recorded in history. In it America played the important part of furnishing the deciding factors of the struggle. Did Home Missions have any part to play in this service, and if so what part?

Insignificant indeed would be the part of Home Missions if it were confined to the immediate participation of men and women in the employ of missionary societies. They did do their part and right nobly. But the contribution of Home Missions to the conflict began a century ago, when forces were set at work which have been increasingly active ever since and which have been making men who were not found wanting in the great test. The America of which we are proud is the product of home missionary effort.

Financial Showing

Probably a much better showing would have been made in the Treasurer's reports if it had not been for the war. Nevertheless, the concerted efforts of the denominational forces in this Tercentenary period have made it possible to make this the best financial showing of any biennium in the history of the Society:

	1915-'17	1917-'19	Increase
Receipts of National, State and City Societies	$1,323,339	$1,356,130	$32,791
National Society Funds	1,122,489	1,360,740	238,251
Total Receipts from beginning	29,346,051	30,702,181	1,356,130
National Legacy Equalization Fund	99,796	133,416	33,620
Total increase for current uses (adding first and last)			66,411

No tabulation has been made of invested funds held by state and city societies; these just about duplicate those of the National Society as shown above. The Legacy Equalization Fund is used to stabilize the varying receipts from legacies and conditional gifts which may be very large in one year and very small in another.

It is the policy of the administration to avoid debts. For the first time in eight years a small deficit was shown on closing the books for the year March 31, 1918, but this was removed during the succeeding twelve months and a small balance was shown in the national treasury at the close of the last fiscal year. A few of the constituent States, however, report debts, which they are endeavoring to remove.

Spiritual Showing

The war called not a few home missionaries into the ranks of service; lay workers on the field went in large numbers as did the young men in all the parishes. Not a few stations suspended activities. Others merged their work with other denominations temporarily or permanently. In the autumn of 1918 Spanish Influenza closed the churches in a large part of the country for weeks and months, taking hundreds of thousands of victims and calling for the undivided attention of missionaries. These two causes account for the apparent falling off in the effectiveness of home missionary endeavor. The important services rendered in war work and epidemic relief cannot be tabulated; if they could be the following tables would look different.

	1915-'17	1917-19	Loss
Number of missionaries at end of biennium	1,727	1,696	31
Churches and mission stations at end of biennium	2,423	2,054	369
Of these foreign speaking (22 languages)	469	359	110
Members at end calendar year	103,839	92,292	11,547
Additions	28,751	22,132	6,619
Additions on confession	18,431	13,994	4,437
New churches organized	138	83	55
Churches coming to self-support	106	107	1 more
Churches built	118	90	28
Parsonages built	62	35	27

The membership and the accessions are reported on the calendar year. It should be observed that since January 1 there has been a decided recovery in the item of additions to membership. Both the falling off and the recovery in missionary churches are paralleled in the denomination as a whole and were to be expected. Church and parsonage building has been done uniformly with the co-operation of the Building Society. Patriotic considerations alone would account for the falling off in the number of buildings constructed.

The Developing Home Missionary Task

In an unimportant sense the frontier is gone. It is easier to get to any place in America than it once was. But in an important sense the frontier is greater than ever; there are more people living where the gospel must be taken to them if they are to hear it than there were when the railway left much of our territory untouched.

There is a *New West.* Most of the western half of the United States is but sparsely settled. The railway, telegraph, telephone, and especially the automobile, have removed most of the remoteness from any given community. At the same time these and other modern conveniences have taken the suffering out of pioneering and everywhere in the great West little communities are springing up, some to die, others to become great, and still others to remain small. Here churches must be organized, manned and maintained if the people are to be constrained with the gospel.

There is a *New East.* Likewise, though dissimilarly, there is newness in the older East. Village and rural life have completely changed in the present generation. With the coming of new populations of diverse religious ideas and ideals, the removal of large sections of the old population and the changed conditions of life for those who remain, the rural and village church of New England and the Middle West can be maintained in strength only by the assistance which the missionary society secures from other quarters.

There is a *New South,* and Congregationalism has a mission to perform in the most democratic and most American part of the country. People from the North are moving to the South and immigration from Europe is beginning to find its way thither. Industrialism is making inroads on the land of plantations. Big cities are springing up. Moreover there are questions of brotherhood that are broader than the race question, on which the message of the modern Pilgrim should be blended with that of other fellowships.

The growing *City* introduces the need of the new community which will have a church adequate to its need only if help is available from without. There is also the problem of the city in the slum district, the industrial section, the foreign quarter and the downtown population. This field grows ever larger.

The distinctly *Rural Fields* present new conditions calling for special treatment. If the church is to match the service of the state in the development of rural life there must be a greatly enriched missionary service to the open country in both the old and the new parts of the land.

The leavening of *New Americans* with the spiritual ideals

of our finest traditions is doubtless the outstanding task of home missions in the present day. Thus far little has been done beyond the simplest provision of more or less routine church life. Here the Church is challenged to furnish the compelling program that shall spiritualize this great lump and turn possible calamity into blessing to America and the world.

But the home missionary task is a broadening one when the range of service is considered. In the several States—all but two of the self-administering ones—the conference form of home missionary organization blends the entire task of advancing the fellowship of the churches with that of home missions. The same situation is approached in the missionary districts, and in not a few particulars the national fellowship is furthered as a regular part of the work of the home missionary force. For example there now centers in the mid-winter conference of the Society and in meetings grouped about it many of the most practical movements of the denomination. At the conference of 1918 the Every-Member Drive was inaugurated and at that of 1919 the Tercentenary Evangelistic Campaign was set in motion. In carrying out both of these campaigns the home missionary force, both national and state, rendered fundamental service and money was invested in making these movements successful.

The effort to increase ministers' salaries was initiated by the Society; valuable co-operation has been afforded the Pilgrim Memorial Fund, the offices of the state and national field force do large service as ministerial supply bureaus and in securing recruits for the ministry and missionary service.

The future will doubtless see the Society serving the churches in constantly broadening fields, and the home missionary task grows ever larger.

Church Unity and Co-operation

The most frequent question concerning the value of home missions relates to the possibility that there is competition between the several active denominations on the field. Realizing the danger the administration of the Congregational Home Missionary Society is constantly giving the most earnest attention to this possibility. As a matter of fact there is very little of such waste in purely missionary projects and

most gratifying progress is being made in eliminating what appears, and even more, in removing what has developed in non-missionary parishes. In Vermont, for example, in a period of about two years, some thirty towns where there was more than one church have been led by the home missionary superintendents of the several denominations to get together in unified ministry to their communities with most satisfactory results, including increased salaries, larger contributions from the people, larger aggregate audiences and more adequate equipment and community programs. This policy of exchanging fields for the sake of unifying communities is the general plan of the Society and is coming to be recognized by other denominations as sane, economical and Christian.

Under the lead of the Home Missions Council much is being done to eliminate competition and to foster mutual understanding and Christian co-operation. An outstanding instance of this is the Every-Community Service Endeavor in Montana, in which nine denominations working in the state got their state and national administrators together for the purpose of agreeing upon a plan under which some denomination should assume responsibility for each community in the State, however small, guaranteeing adequate religious ministry to that community. Three weeks were spent in the state, and with the finest spirit of mutual regard and confidence the entire state was allocated to the different home mission agencies. Another case in point is Alaska, where all the churches receive home mission aid. In this case all the denominations having work in Alaska have instituted "The Associated Churches of Alaska," with a central committee charged with the function of unifying the work in the entire territory for whites, Indians and Esquimos. Similarly, four denominations, Presbyterian, Methodist, Baptist and Congregational, have arranged for common approach to the lumbermen of the Northwest, where radical sentiment runs rampant and where sane religious service is desperately needed.

In these and other endeavors to unify the efforts of the evangelical churches the Congregational Home Missionary Society takes active, yes, leading part.

The great needs of the Society are for more adequately endowed and equipped men and sufficient money for doing thoroughgoing work. Too often missionary enterprises have had to go on the supposition that beggars cannot be choosers, and get along with pitiably inadequate equipment and be served by whomever inadequate equipment and insufficient support could command. In these days of high cost of living and working and of success attending only outstanding endeavors, there is crying need for manning and underwriting the home missionary enterprise in a way commensurate with the size of the task and the ideas of the age.

REPORT OF THE AMERICAN MISSIONARY ASSOCIATION.

The American Missionary Association closes its seventy-third year with the announcement that it has been on the whole the most successful in its history,—in spite of many obstacles which were presented by war and influenza. Our receipts have been larger and, barring certain difficulties, our work has been more productive.

Shortage of funds and of teachers has alone required the closing or suspension of certain schools this year.

A further increase in the salaries of workers has been found imperative. The increase has not nearly kept pace with the advancing cost of living. The classes of workers receiving the lowest salaries have had an advance for the new year of twenty-five per cent., other classes of fifteen per cent., and practically all salaries have been advanced at least ten per cent.

The seriously run-down condition of numerous plants now in faithful use for twenty, thirty and forty years, compels a definite policy of rehabilitation. It has been estimated that $300,000 would be the least sum necessary to put even the present plants in proper repair. When it is realized that many of the present buildings need to be supplanted by new structures, the estimate must run much higher still.

Plans for the larger development of several schools have at least been sketched, notably those for Emerson at Mobile, Alabama; Knox at Athens, Georgia; Avery at Charleston, South Carolina. It is manifest that in the case of such schools the institution must soon be discontinued under American Missionary Association auspices, or else a radical transformation must be effected, involving large expenditure.

The Southern Educational Work

	1917-18		1918-19	
Schools	Negro	White	Negro	White
Theological	2	..	2	..
College	5	1	5	1
Secondary	22	4	21	4
Elementary	4	..	5	1
Affiliated	1	1	1	1
	34	6	34	7
Pupils	Negro	White	Negro	White
Theological	151	..	176	..
College	341	104	351	97
Secondary	3,249	657	3,049	539
Elementary	4,337	393	4,624	300
Special	389	34	114	..
Night	587	..	73	..
Total	9,054	1,188	8,387	936
Boarders	1,386	237	1,596	469

The demoralizing effect upon the educational program of the enormous turn-over in the teaching force has continued to deepen the anxiety of those engaged in the administration. At the beginning of the year 1918-19, more than two hundred vacancies were to be filled. The number was even greater at the beginning of the year 1919-20. This is a startling phenomenon when it is recorded that during certain preceding years the changes did not run above forty. It is earnestly hoped that with a marked increase in salaries and more settled conditions throughout the country this menace to thorough and efficient work shall be removed.

The thrilling advance in public education in the State of Louisiana has imposed peculiar responsibility upon Straight College. The public authorities have called during the summer of 1919-20 for one thousand additional Negro teachers. An important institute was held under these auspices in the college plant during the summer and the utmost supply of trained teachers which Straight can turn out will be forthwith absorbed in desirable positions by the public school system.

By vote of the Executive Committee the work at Grandview and Pleasant Hill has been consolidated for the year 1919-20. The choice of Pleasant Hill was made in view of its location where the mountain young people can be effectively reached. The Grandview plant is being utilized as noted above for a school maintained largely under local auspices. The superior

opportunities for service to the mountaineers at Pleasant Hill are marked under every consideration. It is in a region from whence the war has drawn heroes. The home of Sergeant York is not far distant, and during recent years two of the students in attendance have borne his family name.

Missions for Spanish-Speaking Peoples

New Mexico, Texas and Florida.

Schools, Elementary and Secondary	7
Pupils	404
Boarders (Rio Grande Industrial School)	35

Financial and other strain has led to readjustments on the New Mexico field. The program at the Rio Grande School, Albuquerque, has been maintained throughout the year, though with a reduced enrollment of students. Here, as at so many other points, it has been difficult to maintain a full teaching force. After careful weighing of the conditions, the Executive Committee has decided to suspend the active program at Rio Grande during the year 1919-20, pending increase in resources and the findings of a group of mission board representatives who have been expressly appointed by their administrative bodies to establish more efficient relations between the four mission boarding schools now located at Albuquerque.

Utah

Schools, Secondary 2, Elemetary 3—5	
Secondary Pupils	110
Elementary Pupils	266
Special	4
	380

The present year is the last during which the community work at the three stations of Lehi, Bountiful and Heber is maintained under American Missionary Association auspices. These are essentially parish enterprises, and the equities and responsibilities are, as the year closes, being transferred to the state Congregational organization and The Congregational Home Missionary Society.

At Provo and Vernal two secondary schools are maintained and are provided for in the American Missionary Association budget of 1919-20. Secretary Cady paid a visit to this field during the year, met in conference leaders in the state and

from the communities concerned and presented to the Executive Committee a strong recommendation that these schools be continued and their program strengthened. The traditions of the Procter Academy at Provo are a valuable asset and promise large fruits from future cultivation. The Willcox Academy at Vernal stands at the head of one of the richest valleys recently opened to intensive development. Increased resources, when they are available, promise a useful and large future for these schools.

Indian Missions

Progressive changes in the Indian country of the Northwest profoundly affect the status and program of the Santee school. This important educational enterprise was located wisely in the pioneer days. It stands on a commanding site at a bend of the Missouri River. The Agency of the federal government, administering affairs over a wide area, has been stationed here for more than two generations. Now this Agency is being closed. The community was even threatened this year with the loss of the physician. The lines of rail transportation leave Santee on one side and the river has long since ceased to be a commercial highway.

Santee has served as the literary, spiritual and cultural center of the Dakota people. Here is the printing press, and from it have been issued the two periodicals in the Dakota language. The workers at Santee inherit the prestige and responsibility of those remarkable pioneers who reduced the Dakota language to writing and have built up its literature. The situation is unique in the history of the American Indian. The language of a few other tribes has been reduced to writing, but none of them today boasts so large or so creditable a literature. Yet the Dakota people, like other Indian groups, are merging in the common civilization of the United States.

The Oriental Work.

The work being done among the Orientals upon our coast is one whose importance, from the standpoint of future results, is out of all proportion to its size. The Chinese have been ministered to for many years and there has grown up a splendid class of young men. One addresses more young men in an

average Chinese mission than in most of our Eastern churches. The Chinese are returning to China in large numbers and it is exceedingly important that when they go back they become Christianizing centers. By the stream that runs to and fro our missions on the coast have contributed hundreds of Christians to the Chinese life.

The Japanese question is just now full of peril on account of the new tide of race prejudice which seems to be rising everywhere in our land. The fear of the Oriental is not unfounded if he is to remain Oriental, but if Americanized and Christianized the Japanese will make just as strong and fine citizens as any who come to our eastern shores. The work done now is utterly inadequate. Eight thousand Japanese in the Utah and Idaho basin are now ministered to by one missionary at a single mission. The Japanese mission at Los Angeles is meeting in a store room unfit and undignified. We owe it to these people that a new building be provided for the housing of the most interesting work that is being done in the city. Twenty-five thousand dollars should somewhere be raised for this purpose. We must attack this problem with a more aggressive program, one commensurate with the importance of the work among a race that has in it most marvellous strength for American citizenship if it can be Christianized.

Hawaii

The Hawaiian Islands are just celebrating the one hundredth anniversary of the coming of the first missionaries, who left Boston in October, 1819, and landed in Hawaii in April, 1820. These hundred years have been full of miraculous missionary fruitage. After the American Board had ceased its work there, it was taken over by the Hawaiian Board and connected with the mainland churches through The American Missionary Association.

The problem confronting the Hawaiian Board is one of the most interesting and challenging that is to be found under the flag. The whole situation has changed within the last few years, because of the slow dying out of the Hawaiian race and the incoming of the Orientals. There are today in the Islands 5,000 Koreans, 20,000 Filipinos, 22,000 Chinese, and 110,000

Japanese. The Hawaiian Board is attacking this problem of the foreigner with the utmost enthusiasm. The question of the Christianization and Americanization of these Orientals is one in which the mainland is tremendously concerned.

Inside of twenty years enough Japanese have been born under the flag to control the vote of the Islands. Will this vote be Buddhist and therefore Japanese, or will it be Christian and therefore American? The Buddhists have seventy-eight temples in the islands, thoroughly manned with Buddhist priests and Buddhist teachers imported from Japan. Over against this Japanizing influence is placed the public school and the Christian churches. The coming generation of voters must be reached now, or it will be too late. The American Missionary Association is represented in this field by an annual grant of $4,000. This sum should be very largely increased, that we may save this strategic center for Christianity and America.

The South: Churches and Evangelism

Our Southern churches are increasingly co-operating in the national denominational program. The Every Member Canvass has proved an effective means toward the ends of larger local responsibility for church life and support. After an extended trip of visitation among Southern churches, both colored and white, Secretary W. W. Scudder reported that our group of churches had put the Every Member Canvass plan through as efficiently as any churches in the country. This achievement has meant an increase in the scale of salaries though by no means matching the increase in cost of living. Benevolences have been largely augmented in all state groups. In Louisiana the benevolences of the churches have been doubled during the past year. The Alabama churches will raise $900. The churches of North Carolina have raised their full apportionment of $1200, as against $1000 a year ago. Nearly two-thirds of the $15,000 apportioned the churches for the Pilgrim Memorial Fund has been pledged.

As for the three years past the Northern emigration has made serious inroads on our Southern groups. With the Association continuance of a policy of work only for the

South there has been no adequate provision made as yet for Congregationalists meeting their just share for missionary and church work in rapidly augmented Negro sections in Northern centres. The Association has recently appointed Rev. Eugene A. Hamilton for church and missionary work in St. Louis, Missouri. Mr. Hamilton has rendered valuable service to the Association in years past and comes back into church work after invaluable service as chaplain and Y. M. C. A. worker in home camps. A group of Congregationalists from Southern cities, including a considerable number from our Montgomery church, have organized a Congregational church in Detroit. Their meeting place is in the chapel of the First church of Detroit and their pastor, Rev. William Speights, recommended but not supported by the Association, was graduated last June from the Union Theological College of Chicago.

Expenditures in Plant Maintenance and Upkeep

Repairs and upkeep	$11,768.11
New buildings	34,793.75
Installation of utilities	9,499.26
Equipment	3,338.32
	$59,399.44

Proper consideration of the above figures can only be given after the following facts are known. First, only money which passes through the American Missionary Association treasury is accounted for, the income from the local and outside sources not being considered. Second, these figures do not represent all the money from the Association treasury which has been applied toward these ends, but only special funds and appropriations over and above the regular school and church budgets.

The past year has been a trying one. Excessive costs of material and labor have made all expenditures but those of prime immediate necessity unwise. Labor has been scarce as well as high, hampered transportation has delayed deliveries of material, reconsideration of program has delayed certain work while advancing other details. In the early part of the year wartime embargoes made building of any sort impossible.

It is the aim of the Association to bring its plants to modern standards, and while limited resources prevent a wholesale rehabilitation this end is being advanced each day. Old build-

ings are altered that they may serve more efficiently until the day for replacement, steam heating plants, electric light plants, water and sanitation systems are being added to the equipment of the schools as fast as possible. These latter are listed in the foregoing statement as "Installation of Utilities."

The matter of general repair is one which occupies considerable thought and effort on the part of those responsible for the property both locally and in New York and much can be shown as a result of the effort. But it is in the curtailment of repair work that the limited resources are most keenly felt and the mind finds relief in visions of the possibilities were the available money more nearly sufficient. The item of equipment is largely met by special donation. Complete furnishings are being thus supplied for the new Saluda buildings, thereby allowing them to function completely from the start.

The past year has seen more accomplished than the above report would indicate, for a new activity toward rehabilitation has been awakened and extensive plans for the coming year have been prepared. This is a critical period for our American Missionary Association schools; to hold their proud place in the field of Christian education they must advance with the times. Strong support is needed to equip them suitably for the proper discharge of their duties. With this aim in view the Association carries on with all determination into the new year.

Financial

We close the fiscal year 1918-1919 with a credit balance of $3,270.20.

The total receipts for current work, exclusive of the Hand and Pierce Funds reported separately, but including a credit balance from last year of $1,680.96, were $644,638.17, and the payments $641,367.97.

The following table shows the current receipts and expenditures of the year compared with those of the fiscal year 1917-1918:

Receipts and Expenditures, Twelve Months, from October 1 to September 30

Receipts	12 Months 1917-18	12 Months 1918-19	Increase	Decrease
Donations:				
From Churches	$118,191.27	$124,421.90	$6,230.63	
From S. S.	9,790.07	10,583.74	793.67	
From Y. P. S. C. E.	1,661.21	1,175.99		$485.22
From W. M. S.	41,768.81	39,281.12		2,487.69
From Other Societies	93.50	155.95	62.45	
Total from Churches, etc.	$171,504.86	$175,618.70	$4,113.84	
From Individuals	84,187.01	114,023.12	29,836.11	
Total	$255,691.87	$289,641.82	$33,949.95	
From Gen. Ed. Brd., for Fisk	10,000.00	16,785.00	6,785.00	
From Carnegie Corp., for Fisk		12,500.00	12,500.00	
Conditional Gifts Released.	67,550.02	6,966.66		$60,583.36
Total Donations	$333,241.89	$325,893.48		$7,348.41
Legacies	83,133.55	79,331.59		3,801.96
Total	$416,375.44	$405,225.07		$11,150.37
Income	128,537.50	144,568.88	16,031.38	
Tuition	85,531.68	88,613.26	3,081.58	
Slater Fund	4,550.00	4,550.00		
Total Receipts	$634,994.62	$642,957.21	$7,962.59	
Expenditures	599,886.07	641,367.97	41,481.90	
Cr. Balance on the year	$35,108.55	$1,589.24		
Cr. Balance on previous year		1,680.96		
Dr. Balance on previous year	33,427.59			
Cr. Balance September 30	$1,680.96	$3,270.20		

From the above the following increases and decreases in receipts will be noted.

The total amount received from Churches and affiliated organizations, including Women's Societies, was $175,618.70, an increase of $4,113.84 over the previous year, the Churches, Sunday Schools and small societies showing gains of $6,230.63, $793.67 and $62.45, respectively, while the Y. P. S. C. E. shows a loss of $485.22, and the Women's Societies of $2,487.69.

Gifts from Individuals increased $29,836.11, being $114,023.12. Of this amount $104,367.82 was contributed direct to our institutions, including Fisk University and Piedmont College, and could not be applied upon the annual budget of the Association.

The gifts to Fisk University of $16,785 from the General Education Board and the $12,500 from the Carnegie Corporation are also outside of our budget.

Income account shows a total of $144,568.88, an increase of $16,031.38 over the past year representing additional Endow-

ment Funds and a satisfactory interest rate—the rate of income return upon our School and General Endowment Funds being .054.

The receipts from tuition show a further gain of $3,081.58 over those of a year ago, when they were considered as remarkable—the present figures being $88,613.26, which is more than half the total amount received from all of our churches and all of their affiliated organizations, including the Women's Societies.

The amount released from the Conditional Gift Fund was $6,966.66, as against $67,550.02 the previous year when the Mary J. Barnard gift became available.

$79,331.59 of the receipts from legacies were used on account of the current year's expenses, and the Committee has passed $86,144.83 to the Reserve Legacy Accounts for use during the fiscal years 1919-1920 and 1920-1921, following the usual custom regarding legacies from one thousand to twenty-five thousand dollars by which only one-third of the amount received from such legacies is used upon the current year and the remaining two-thirds is credited in equal amounts to the Reserve Legacy Funds for use in the two succeeding years.

The amount now standing to the credit of Reserve Legacies is as follows:

For current work of 1919-1920	$65,551.55
For current work of 1920-1921	43,072.42

The amounts received from Matured Conditional Gifts are treated in the same way, and the reserve funds so accumulated are:

For current work of 1919-1920	$6,150.00
For current work of 1920-1921	4,416.67

An analysis of the payments of $641,367.97, showing comparisons with those of the previous year, is as follows:

For Missions, $545,714.14, an increase of $22,717.22, which is due to increases in salaries and to expenditures on building and repair accounts. The following new buildings have been purchased or constructed during the past year in part from the above total:

Teachers' Home, Straight College, New Orleans, La.

Teachers' Home, Burrell Normal School, Florence, Ala.

Barnard Hall, Saluda Seminary, Saluda, N. C.

Boys' Dormitory, Saluda Seminary, Saluda, N. C.

School and Church, Peabody Academy, Troy, N. C.

The Payments for publications are $12,361.98, an increase of $3,203.41.

Agencies and Co-operative Activities, $25,575.12, a decrease of $957.04.

Administration, $42,192.35, an increase of $5,860.42, which is due to increases of salaries and travelling expenses.

War Service, $1,881.87, a new expenditure.

Sundry Expenses, covering the salary of the Honorary Secretary, Annual Meeting Expenses and Expenses relating to Wills and Estates, $3,642.51, a decrease of $1,223.98.

In the above total of payments there is also included $10,000.00, which has been credited by the Executive Committee to a Sinking Fund to stabilize investments.

During the year the following amounts have been received for Endowment Funds:

Strong Memorial Fund (additional)	$8,207.17
Thomas S. Johnson Fund	40,000.00
Julia A. Merrill Endowment Fund	1,500.00
Timothy Smith Endowment Fund	2,500.00
Talladega College Endowment (additional)	1,000.00
	$53,207.17

The Daniel Hand Income Account showed a credit balance October 1, 1918, of $2,434.90.

The income for the year has been $71,951.26, and there has been expended $67,915.57, leaving a balance on hand to the credit of this account on September 30, 1919, of $6,470.59.

The Edwin Milman Pierce Fund Income Account had a balance on hand October 1, 1918, of $1,934.89.

The income for the year has been $6,280, and the amount paid out $4,196.12, leaving a balance on hand September 30, 1919, of $4,018.77.

The Income for special objects not in current receipts was:		
Income for African Missions, paid to the A. B. C. F. M...		$4,291.91
Income for Berea College		246.87
Income for Atlanta University		543.11
		$5,081.89
The Summary of Receipts for the years is as follows:		
For Current Work—General Receipts		$642,957.21
Daniel Hand Fund Income		71,951.26
The Edwin Milman Pierce Fund Income		6,280.00
		$721,188.47
Income not in Current Receipts		5,081.89
Sundry Endowment Funds	$53,207.17	
Daniel Hand Fund (additional)	222.75	53,429.92
Making the total receipts for the year		$779,700.28

It is hardly necessary to say that The American Missionary Association is confronted by the most challenging hour since its birth. It sprang out of the challenge of a small band of friendless slaves shipwrecked on the Long Island shore some eighty years ago. Then it was that the fathers of this Association arose to become their champions and defenders.

From that day to this we have stood for equal rights, political, religious and industrial, for all men upon the common ground of manhood. We have stood for every upward hope and instinct that has made for human advancement. We have steadily resisted the threatening tides of race prejudice.

In the early days, when it was claimed that the Negro had neither mind nor soul, our teachers faced shot, rope, lash and faggot, for the cause of Negro education. We can take no lower ground today. As we witness this recrudescence of race prejudices, race hatred, and race discrimination in its fiercest and most passionate forms, as we see black men and women mobbed on the main streets of our cities in the North as well as the South, and lynching more prevalent than at any period since the day of emancipation, it becomes our historic duty in the name of humanity and Christianity most solemnly to protest against such enormities. It is also our historic duty to take up with new emphasis and a burning zeal a constructive program for the remedy of these vast evils.

There can be no doubt that the Association's program of Christian education is the one adequate reply to the challenge of race prejudice. We believe that the only way out is to fit the Negro for citizenship; for a citizen of our republic he is

and will be for many a day to come. We must live with him and he must be fitted to live with us. The difficulties he presents to the nation are difficulties born of immaturity and ignorance. Whatever fits the Italian, the Polish or the white American boy for good citizenship will also fit the Negro boy.

We solemnly warn one and all that what is said to have happened in Arkansas is due to happen in many other places. The great benighted masses of the colored people, uneducated, inexperienced, less able than even the Russians to think for themselves, sore to the very marrow with an accumulated sense of injustice, proud of what their boys have done in the world war, discriminated against in France as well as on these shores, finding their very uniform no barrier to the rope and the stake in the hands of white mobs—these have become fertile fields for social discontent and possible revolution. Justice administered through legal processes and education impartially bestowed will alone make such things impossible. We believe that the war and what has followed it, even more terrible because so shameful, has uncovered the damning ignorance in which these neglected, unfortunate folks have been suffered to seethe, and that, to quote Dean Moore of Howard University, "We must resolve never again to be caught with so great an amount of ignorance on our hands."

REPORT OF THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Once more we are glad to report the most prosperous biennium in the history of the Church Building Society. In spite of embarrassments which the great world-war brought to many of our churches, the receipts of this Society in the last two fiscal years exceeded those of any previous biennium. The year 1918 was our banner year, and the total brought into our Treasury in two years was $608,030.37.

Of this amount $73,844.48 went to increase our Church Loan Fund from legacies and conditional gifts, and $18,705.25 went to increase our Parsonage Loan Fund from gifts specifically made for that purpose.

Our Grant Fund was aided not only by contributions from churches and their affiliated societies, but by $15,582.65 received from the repayment of our former grants, and $42,523.58 received from the sale of abandoned churches.

The contributions of churches and their affiliated societies were nearly $200,000 ($199,111.36). The repaid installments of loans were a little more than $200,000 ($202,928.24). About one-fourth of this amount ($47,070.54) were repayments of parsonage loans; a little more than three-fourths ($155,857.70) were repayments of church loans. The income from interest amounted to $46,358.14, and miscellaneous sources gave the balance of the receipts.

It is encouraging to note that the contributions of churches and their affiliated societies in this latest biennium exceed those of the previous two years ($143,301.01) by more than $35,000. But they are still far below the apportionment mark set many years ago, which should have given us $340,000 from this source.

Distributing the Money

War conditions brought serious interruption to the churches in the matter of improving their equipment. The cost of labor and material increased so greatly that we advised them to postpone building except where delay would have been disastrous. Yet in many places they were forced to complete

buildings which had been begun, or to erect buildings imperatively needed at once.

Many of the churches could not do this without our aid. So during the two years we helped to complete two hundred and twenty-seven (227) buildings for church use. Of these, fifty-four (54) were parsonages, and one hundred and seventy-three (173) were houses of worship. This brings up our total record since 1853 to the following: Churches built, 4912; parsonages built, 1334; or 6246 buildings completed for church use. This includes, of course, the rebuilding of churches in some places where the first building was outgrown, or destroyed by fire or storm.

The wide reach of our aid is seen in the fact our appropriations were paid to churches in forty-one States and Territories. It is interesting to remember that our work is as broad as the continent; yes, broader, for it extends from Alaska to Porto Rico, from Maine to Hawaii. In the two years now reviewed, we helped to build in New England nine churches and one parsonage; in the Middle Atlantic district fourteen churches and three parsonages; in the South twenty-three churches and nine parsonages; in the Pacific district thirty-four churches and twelve parsonages; and in the Interior district eighty-seven churches and twenty-nine parsonages. This indicates that the great virile Middle West is forging rapidly ahead in its Congregational development, while remarkable progress is seen also in the Far West where the ideals of the Pilgrim Fathers are increasingly appreciated. More than two-thirds of our church building and more than three-quarters of our parsonage building has been in these two sections.

Other Phases of Work

The gathering of funds and distributing them as grants and loans for the completion of new houses of worship and homes for ministers, however, constitutes only a part of the work of this Society. It is a rescue station for churches in difficulty. When disaster or distress overtakes a church it is very apt to appeal to this Society for a helping hand. If a tornado sweeps through a town wrecking our church, or if lightning smites it, reducing it to ashes, or if an earthquake breaks it asunder, or if a church has declined in strength till it is at

death's door, and a renovation of its equipment will help to save it, we are apt to hear of it with a cry for aid. These appeals are constant. A considerable part of the time of the Executive Committee in its monthly meetings is occupied by the presentation of these problems and the perplexities of churches which are in peril and are struggling out into safety. We are glad to be a life saving station for them, and help them into good condition for new and larger service.

Sometimes the church is staggering under a debt which cripples or imperils it. We have done much in the last decade to help the churches get rid of these burdens. Debt is an incubus which hinders progress. It discourages pastor and people. It frightens some away who might become members; it diminishes benevolence; it saps the courage and prevents aggressive work; it weakens the standing of the church in the community; it wastes the money of the church in a perpetual drain of interest. The combined debts of our Congregational churches amount to nearly four million dollars. On this sum they are paying an annual interest of about a quarter of a million dollars. These debts are a heavy drag on our denominational life.

What shall a church do with its debt? Get rid of it! It can if it will. We are glad that the representatives of this Society have helped to sweep away hundreds of thousands of dollars of debts in the past ten years, setting the churches free for the work they ought to do. The gratitude of the churches thus delivered from the bondage of debt has been outspoken and gratifying.

Abandoned Churches

During the last ten years 1055 new Congregational churches have been organized, most of which have been equipped with church buildings by the aid of this Society in order to save their lives. During the same period there have disappeared from our rolls no less than 1042 churches. They may have been needed at first. They may have done a valuable work, and the money put into them was wisely expended. But circumstances beyond their control may have rendered their continued existence impossible. The community may have faded away. The constituency for its support may have vanished. Perhaps the church has been crowded out by

others of a different faith or language or race. Such a church may die to the glory of God as truly as it lived.

Wherever such a church was aided by this Society the denominational money put into the buildings is recovered from the proceeds of sale. Sometimes, indeed, there is a loss, for old church buildings are often of little commercial value and often will not sell for a quarter of the original cost. But usually our claim is very nearly met, and, including the contributions during its active life, it often happens that we recover from an aided church which fails quite as much as was put into it, so that it is again available for the assistance of churches elsewhere.

Last year thirty-two such churches in the Interior disappeared, and had their properties disposed of. The salvage effected by this Society for the denomination amounted to more than $25,000, during that year.

Protection of Church Building Funds

From the beginning of its work this Society has realized its obligation to carefully protect from loss the money entrusted to its care. More than any other organization it is regarded as the natural guardian of the property interests of the denomination. Our more than six thousand churches have property valued at a sum approximating a hundred million dollars. The increase of these tangible assets is not far from three-quarters of a million dollars each year. The financial strength of the denomination as indicated by the real estate in its possession is one of the elements of its power for usefulness. Money given for this physical equipment is therefore to be carefully safeguarded. It is a sound ethical principle that money contributed for a particular purpose must be kept sacredly for that purpose; to use it for something else, even though the object be a worthy one, is a perversion of funds.

In the early years of this work it was thought sufficient protection to accept from the trustees of a church an agreement duly signed by them that, in case of the failure of the church, the grant which it received would be returned to our treasury. But this method was found to have too many drawbacks. Trustees die; memories are short; communities

change; the vicissitudes of a score of years may produce an entirely new situation. This method seemed too precarious to be satisfactory.

For nearly half a century, therefore, the more business like method has been followed of taking a first mortgage upon the building and the lot on which it stands, and this instrument, duly executed and recorded, gives a protection for the grant or loan given to the church which never goes out of date and is never uncertain. A "grant" mortgage is not of the nature of a commercial mortgage, since it is not due and payable so long as the church is a "going concern." The grant is for the perpetual use of the church so long as it is doing its work, and fulfilling its obligations. A loan mortgage, on the other hand, is paid off by installments, and when the last one is paid the mortgage is released.

One of the advantages of the mortgage is that it enables a church to know absolutely whether it owns the land on which the building stands. If the deed shows that the donor of the land, or some other party, has a reversionary claim upon the property so that it reverts to that party if the church dies or moves, or if the land is "for church purposes only," then the church is only a tenant, and not the real owner. The deed in that case is practically a lease. We have assisted many churches to clear up the title and establish actual ownership of the property occupied. As we do not believe in "squatter sovereignty," the Society requires that a church which it aids must be actual owner of the land on which it builds with unclouded title.

Additional protection is given to the grant or loan put into these buildings by insurance for at least the amount of our aid, the policy to be sent to our Treasurer in accordance with the usual business custom. We urge churches to carry additional insurance up to eighty per cent of the value, since churches are peculiarly liable to burn and the destruction is often complete. Five or six hundred churches burn up every year according to insurance statistics.

It has been the custom of this Society from the beginning to protect for the denomination other contributions from Congregational sources outside of the church receiving our aid, so that if the work fails and is given up, this money

given specifically for church building will be conserved for the purpose intended. Formerly the amount was included in the "agreement," but afterwards in the grant mortgage. Originally given for the specific purpose of building a house of worship where the ideals and principles of our Pilgrim sires should be proclaimed, these are in a peculiar sense trust funds, and if a church fails which enjoyed the benefit of them they should be recovered from the wreck and set free for building elsewhere. This Society has safeguarded many hundreds of thousands of dollars of such "special" funds, and when the first beneficiary has been obliged to give up its work, this money has been available for other needy churches in the time of their building crises. It has been the custom of the Society to use this money thus recovered to aid churches in the same city or State when possible. Of late years where City Unions or State Conferences have become incorporated and are well equipped to transact financial business, this Society has often arranged to have the local organization undertake the protection of these "specials." It is clearly of great importance that such denominational funds should not be lost or imperiled. Indeed it would be well if, whenever a house of worship is erected, the church would give to the National Council, or to the State Conference, or to this Society, such a reversionary claim to its entire property that in case of ultimate failure all the equity would be conserved for use elsewhere.

Americanization

The great world-war has awakened our people to a realization of the polyglot character of the population of the Republic. We are a conglomerate of many races. The Orient and Occident have sent their overflow hither to our shores. This is not a misfortune, but an advantage if we can thoroughly Americanize the new-comers so that we may have a homogeneous people. They must all be familiar with the language in which the Declaration of Independence and the Constitution were written. They must be brought to cherish the ideals of justice, freedom and brotherhood, for which our Republic stands. They must love this country of their adoption with patriotic devotion.

The churches understand that the work of Americanizing these newcomers is to a large extent their work, and they are earnestly engaged in the task. This Society is glad to do its part. By the exhibition of practical fellowship, by making these strangers in a strange land feel at home in our great church family, by the touch of sympathetic friendliness which they feel through our aid, by bringing them into alliance with our great denominational life, we bring them to a keen appreciation of American institutions. Most of the older people must still use for a time the language in which they were brought up, and it must for a while be the tongue in which they worship. But the children and young people prefer English, and easily master it, and it is used in part of the church services. Eventually it will be used in all.

For many years we have been aiding these foreign-speaking churches, many of which have now become well Americanized. During the two years now under review we helped to build churches for Armenians, Finns, Germans, Japanese, Norwegians, Swedes, Porto Ricans, and Welsh. We have voted a generous grant to one Indian Church. While the colored people of the South are thoroughgoing Americans, they need our sympathy and fellowship though differing in race, and ten of their churches and parsonages we have helped build. In these thirty churches the same gospel is preached and the same songs of praise arise as in the other six thousand Congregational churches.

Parsonages

No part of the work of this Society is more interesting and appealing than our aid in providing homes for ministers and their families. During the first thirty years of its history the Society concentrated its efforts on church building: it had helped to build only two parsonages up to 1882. But when Dr. Cobb came to the Secretaryship, fresh from a wide home missionary experience and observation and keenly alive to the discomforts and perils of homeless pastors on the frontier, he began the development of a Parsonage Loan Fund to be used exclusively to assist churches in obtaining permanent shelter for the shepherds of the flock. This fund has grown slowly by contributions given specifically for this purpose. The an-

nual increase from new donations has been usually from five to ten thousand dollars. But the returned installments of the loans have been added to the fund, so that there is generally somewhat more than $20,000 available for use each year. This has enabled us to build about one parsonage every ten days in normal times. During the last two years the receipts have been larger than usual, and we have been able to vote Parsonage Loans to eighty-three (83) churches.

Even yet the importance of the parsonage to the church life is but faintly appreciated. The failure of the church to provide a home for the minister is a frequent cause of a short pastorate. He is often compelled to live in most unsuitable quarters. The health and even the life of his dear ones is sometimes endangered by the cold, unsanitary abode which they are forced to occupy. A shack, a sod-house, a room over a stable or a saloon are still occasionally found in new communities as the preacher's home. When conditions are better and he can rent a decent cottage, he is still at the mercy of a landlord, and forced to move frequently. One minister recently wrote us of the need of a parsonage because he had been compelled to move four times during a single year.

A parsonage means comfort for the family, permanence for the pastorate, self respect for the parish, and strength for the church life.

Yet, although we have helped to build 1334 parsonages, more than half our Congregational churches provide no home for the minister. This is one secret of our weakness for aggressive work. Our motto is "A good minister for every church, and a good home for every minister." If that ideal were reached it would double our power.

But this means that there must be a large increase in our Parsonage Fund to help equip the more than three thousand churches with ministers' homes where now there are none; and to assist the hundred new Congregational churches each year (which ought to be the minimum annual growth of our denomination) with parsonages will call for much larger resources. We cannot now meet the demand except after long delay.

Developments in the South

We have been gratified to find that more and more there

has been given in the South a hearty welcome to the Pilgrim ideals of Faith, Freedom and Fellowship which our churches represent. Old suspicions and prejudices are gradually disappearing. Our Evangelical and unsectarian spirit is more and more recognized. Without antagonizing any of our sister denominations in that region we find many fields where we are needed.

During the past two years we have assisted in building twenty-four houses of worship and eleven parsonages in this great section. Some of these have been "first aid" cases of unusual interest and importance. While as a rule it is better and safer for a church to have our grant and loan to pay last bills, we have not hesitated, when extraordinary circumstances required it, to take hold of an enterprise at the beginning. Very interesting examples of this are found in such important cities as Salisbury and Ashville, N. C.; Anderson, S. C.; Miami Beach, Florida; Chattanooga, Tennessee; and Houston and San Antonio, Texas. We hope to see a fine development in these important Southern cities.

After-War Needs

While we advised churches to postpone building during the world-war, we now anticipate a great increase in the demands made upon our Treasury after conditions have been readjusted and prices stabilized. There is yet too much uncertainty and prices are still too high for an immediate rush. But the time is near when a flood of applications will pour in upon us, asking us to help the churches get their needed equipment. Houses of worship, modern Sunday school buildings, parish houses, community buildings, parsonages will be needed more than ever and of better quality.

Are we ready for them? Only partially. Our monthly docket carries appeals for more than $200,000, and we usually have about one tenth of that amount with which to respond to them. This means that new applications must wait many months, often more than a year, before they can be considered and action can be taken. This means anxiety, often distress, and sometimes danger for the waiting church.

What is the remedy? Nothing else than a large increase in our Funds. More than 2400 of our churches had no share

in this work last year, sending nothing to aid their struggling sister churches in their building crises. The contributing churches sent to us only a little more than half the apportionment. If all the churches would give something, and all would try to reach the amount recommended by the National Council, we could do twice as much in the way of grants.

But that would not meet the prospective needs. Our loans will be called for more than grants, and we ought to have a million dollars more in our Loan Fund to be able to promptly answer calls for help. Then the National Council has repeatedly urged that we create a special First Aid Fund of a million dollars with which to assist city churches in the initial stages of their building work, helping to buy the land and lay the foundation. Undoubtedly this would greatly promote the development of our Congregational usefulness.

Add to this the increase demanded in our Parsonage Fund, and the other needs of our growing work to equip the churches adequately for enlarging usefulness, and we may safely say that two and a half million dollars ought to be added to our resources. Perhaps the great Interchurch World Drive will enable us to get it. We have a closer relation to it than many suppose. Everything in our denominational work rests back at last upon the local church; and the measure of the strength of the local church is indicated by its physical equipment.

Team Work

The three societies which constitute the Church Extension Boards have worked together in happy co-operation during the biennium. At the last National Council the necessary changes were made in the Constitution of this Society, making possible the complete federation of the three branches of kindred work. Each month the same Executive Committee takes up for consideration and action successively the work of the Home Missionary, Church Building, and Sunday School Extension Societies. General Secretary Burton has the leadership and oversight of the three Societies. Treasurer Baker looks after the financial interests of each. A new Church Building Secretary, Dr. James Robert Smith, has just come from successful pastorates in the Middle West to have the immediate responsibility in this department. Secretary

Richards who has carried the burden for more than sixteen years, will assist him as Associate Secretary. The growing work makes necessary also an Assistant Treasurer of this Society, and Miss Sallie F. Fletcher has been elected to the position. City Director Royce continues his admirable service as joint representative of the three Societies. Rev. Frederick T. Persons of Bangor Seminary, who has given much attention to church architecture, has been asked to give a portion of his time to awaken a deeper interest in our ministers and churches in this important subject, that our churches when built may be noble and beautiful as well as commodious.

Our Field Secretaries, Dr. Leete of New England, and Dr. Sanderson in the Interior district, have continued their admirable work with great efficiency. Our Assistant Field Secretary, Mrs. Tainter, has been indefatigable in arousing a deeper interest in parsonage building, and her efforts have been fruitful in results. We suffered a great loss at the end of last year in the death of Rev. H. H. Wikoff, who had been for twenty-five years the devoted and successful Field Secretary of this Society on the Pacific Coast. His memory will stimulate us to more earnest effort in the cause which he loved.

REPORT OF THE CONGREGATIONAL EDUCATION SOCIETY

The past two years have seen significant developments in the Education Society. Within that time complete adjustments between this Society and the C. S. S. E. S. and the development of co-operative relationships with the Publishing Society have been practically consummated. The division of work and workers gave to the Education Society the matter of initiating the entire religious education program and seeing that it is carried to the churches, while the Extension force is to act as lieutenants in the latter part of this project.

The Society is now organized under five departments, viz.: The Institutions and Student Life, Social Service, Missionary Education, Young People's and Field Work Departments. The Institutions and Student Life Department covers all the field formerly occupied by the Education Society. It has also added a number of training schools, taken on the entire religious program as it relates to work among college and university students, and the program for recruiting Christian leaders. Reports from the Social Service, Missionary Education, and Young People's Departments and plans for their work are incorporated as parts of this report.

The total receipts of the Society for regular appropriation purposes for the two years ending June 1, 1919, have been $198,488 as compared with $145,500 for the two years preceding. In the readjustment the apportionment was increased from 5½ to 6½ per cent. The results of this increased apportionment, as also some of the results from the Every Member Drive, are showing in the increased income which is especially apparent during the last six months.

Secretary Miles B. Fisher, D. D., began his work as Secretary of the Missionary Education Department immediately following the last meeting of the Council. He is well qualified for this important task, having a splendid general religious education background, a wide acquaintance and a warm inter-

est in missionary work. Through his untiring efforts the Department is now a real and rapidly growing factor in missionary education.

Secretary Henry A. Atkinson, D. D., had charge of the work in the Social Service Department until this last year, when he was called to be Secretary of the Church Peace Union. The Society and the denomination are to be congratulated on securing Rev. Arthur E. Holt, Ph. D., to take that responsible position. He has a practical grasp of sound educational principles, is intimately acquainted with rural life problems, is a keen student of industrial affairs, and is possessed of deep insight and broad sympathies. By training and by experience he is well equipped to lead the denomination in its social service efforts.

The Young People's Department was created something over a year ago, and has been steadily gathering data and formulating plans which it is now ready to bring to the attention of our churches. The report which is printed in full in pamphlet form gives certain general conclusions drawn from the questionnaire, states the principles which should guide in young people's work, describes present organizations and efforts among young people with the larger possibilities of some of these, proposes a federation of these organizations or groups, with plans for unifying and expanding the work. Emphasis is placed upon the advisability of a strong Religious Education Committee in the local church and provision is made for a counselor, who shall advise with the young people regarding their entire program.

INSTITUTIONS AND STUDENT LIFE DEPARTMENT

Student Aid

The total number of students aided for the year ending June 1, 1918, was 143. These were distributed as follows:

Theological Seminaries	91
Colleges	30
Union Theological College	17
Congregational Training School	1
Ward Scholarships	4
	143

Fourteen of these received the aid as a loan, the remainder as grants. The amount granted on regular scholarships was $50.00 for each student, and on the Ward Scholarships $40.00 each.

For the year ending June 1, 1919, the total number of scholarships was 98, distributed as follows:

Theological Seminaries	71
Colleges	12
Union Theological College	11
Ward Scholarships	4
	98

The number who received the aid as a loan was six. The amount of aid granted to each student, both regular and Ward Scholarships, was $75.00.

The heavy decrease in the number of students aided during this last year reflects the inroad made upon our theological schools and even upon our colleges by the war. It is earnestly hoped that the present year will see a large increase in attendance upon these institutions.

Work Among Students in State Universities

The denomination through this Society is endeavoring to meet a growing sense of responsibility for its students who attend tax supported colleges and universities. Other denominations are increasing their efforts along this line and the developments in Congregational work have been considerable. The proportion of students at these institutions is on the increase, and the religious forces which have been working in them, both in the Christian Associations and those of the local church, need to be supplemented by special church workers. This movement is recognized and endorsed by the Christian Associations, and plans for co-operative effort, and even identity of organization in many of these centers, have been developed.

These great tax supported schools find it impossible, in many cases, to do anything in an official way for the students along religious lines. The possibility of Christian leadership to be obtained from these schools cannot be ignored by the churches, and there is no more strategic opportunity to

reach some of the finest young manhood and womanhood of the country than in these large school centers.

The Society is now helping to maintain work for Congregational students in California, Illinois, Iowa, Kansas, Michigan, Nebraska, and North Dakota State Universities; in Iowa, Kansas, Michigan, and New Hampshire State Colleges of Agriculture; and in Leland Stanford University. There are a number of other places where we ought to take up work in the immediate future and the amount being invested in centers already occupied should be increased as soon as possible, to the end that we may secure and hold the most effective workers.

The Colleges and Academies

During the two years, aid has been given, by direct appropriation, to five colleges, five academies, and four training schools, and to eight schools which have had all or part of the Society's apportionment for the state in which that institution is located.

Special two-day conferences were held in twelve Middle-West colleges for the purpose of co-operating in the Christian work of the schools and particularly to present the claims of Christian leadership callings.

These institutions are a large source of our sorely needed Christian leaders. The increased cost of living has placed peculiar burdens upon the leaders of these schools, increasing the cost of operation from twenty-five to seventy-five per cent over pre-war expenses. Other denominations are rallying to the needs of their institutions and it is high time Congregationalists came to the help of the splendid group of schools affiliated with our churches.

MISSIONARY EDUCATION DEPARTMENT

1. The Department of Missionary Education found the Tercentenary chart left on its doorstep. It was taken in, nurtured, and has grown to twice its original size. About 1700 schools are now enrolled, and are carrying forward this miniature educational program involving instruction, interest and

giving. All boards co-operate freely in preparation of necessary literature.

2. For 1919, Twelve Missionary Topics for Young People's meetings have been prepared with suggestions for the conduct of the several meetings and with references to periodicals, leaflets and books. Similar topics have been chosen for 1920. From month to month fresh notes are provided in our Congregational periodicals.

3. Twelve monthly missionary topics for the midweek church meeting have been published and annotated in *The Congregationalist and Advance.* A similar series is planned for 1920.

4. The department has promoted the presentation of Missionary Education on programs of district associations and state conferences. As a help to speakers upon such topics, seven leaflets have been prepared giving grist for seven addresses on various phases of Missionary Education.

An elective course of thirteen lessons for young people's classes is nearly completed on "Our Congregational Mission Boards, Their History, Work, Great Names and Needs." A plain statement of facts vitally connected will lead students into acquaintance with all the boards, will satisfy their reasonable desire for knowledge and will thus cultivate a proprietary interest in the boards.

6. The department has outlined a week-day course of religious education for Primaries and Juniors with particular regard to social attitudes of obedience, sympathy, helpfulness, loyalty, friendship, and giving. With effective co-operation of the Religious Educational Publications Department the work is well under way.

7. The Church School of Missions has been commended to our people in many ways. When for eight consecutive weeks a church—the whole church—sets aside one evening a week for mission study, in classes grouped by subjects studied, and graded by ages—juniors, intermediates, young people, adults—it is preparing for a new era of intelligence, enthusiasm and power.

The department undertakes to pass to writers of Sunday School lesson notes material coming from the various boards.

The idea is to furnish illustrative material from the mission fields at home or abroad.

SOCIAL SERVICE DEPARTMENT

The work of the Social Service Department for the past biennium has been chiefly in and through the National Service Commission created by the last Council. That Commission asked the Education Society for the release of Secretary Henry A. Atkinson. The Society was happy to grant this request, since the work of the Commission was the most significant Social Service it was possible to render. However, the office at 14 Beacon Street was kept open and some real service rendered to the churches.

The work of the department has been so closely identified with the National Service Commission that a digest of the Commission's report is given as a report for the department.

In accordance with the resolutions of the National Council, the National Service Commission was created. Offices were established in New York and the Commission served in the following ways:

1. Co-operated with other Christian agencies and with the government in all efforts for the welfare of our soldiers.

2. Organized campaigns in our churches in co-operation with the government, along the lines of Liberty Loans, Food Conservation, and to make clear the moral aims of the war.

3. Co-operated with the Wartime Commission of the Federal Council of Churches, the secretary rendering special service in this field.

4. Worked with the Fosdick Commission in its efforts to keep the army clean and with chaplains and Y. M. C. A. workers within the camps.

Camp pastors were supplied at three centers.

Part of the cost of four buildings in as many cantonments was provided.

The churches near army camps were assisted for a long period and a large number in less extensive fashion.

Four negro churches near negro soldier camps were given substantial aid.

Our Commission through its secretary rendered peculiarly valuable service in interpreting to the churches and the country the moral aims of the war.

The Commission carried on extensive publicity and educational work using nearly one and one-half million leaflets and over one hundred thousand letters. Patriotic and Victory Services for use in the churches were part of this literature.

One of the most important services rendered was in equipment and aid furnished to chaplains. One hundred and seven Congregational chaplains were appointed and of these seventy-eight were equipped by the Commission.

The total amount raised for all purposes to August 1, 1919, was $79,838.76. The total expended was $78,960.77.

In addition to the splendid leadership given by Secretary Atkinson, Dr. Frank E. Jenkins, president of Piedmont College, has given loyal and extended service, even when the needs of the school were imperative. Mrs. Henry A. Atkinson has labored constantly, untiringly, and efficiently, handling the office and looking after all manner of detail. Mrs. Atkinson and Dr. Jenkins merit the unstinted gratitude of our Congregational constituency. Dr. W. W. Leete for New England and Dr. and Mrs. Edwin S. Bliss in Washington have also rendered most valuable service.

What remains of the war work will doubtless be carried on by Secretary Holt through the Social Service Department of the Education Society.

FIELD WORK DEPARTMENT

This department is under the direct care of the General Secretary, much of the detail work being done by Miss Mabel E. Patten, the Educational Assistant. At the beginning of the two years which this report is intended to cover, this department took full charge of the eight field men who were doing the largest amount of religious education work in their former connection with the Sunday School and Publishing Society.

The territory is divided with Rev. Arthur W. Bailey in charge of all New England except Connecticut; with Rev. Milton S. Littlefield, D.D., in charge of Connecticut, New

York, Pennsylvania, New Jersey, Delaware, District of Columbia and Maryland.

Rev. Charles L. Fisk has charge of Ohio and the territory south of the Ohio and east of the Mississippi rivers.

Rev. R. W. Gammon, D.D., is in charge of Michigan, Indiana, Illinois, Missouri, Wisconsin, Minnesota, North and South Dakota.

Rev. C. G. Murphy, D.D., gives the major portion of his time to Nebraska, but also has charge of Oklahoma, Arkansas and Louisiana.

Rev. Fred Grey is secretary for Kansas.

Rev. Franklin J. Estabrook, with headquarters at Denver, Colo., has Colorado, Montana, Wyoming, Southern Idaho, Utah, New Mexico and Texas.

Rev. John H. Matthews, with headquarters at Seattle, Wash., has charge of Washington, Oregon, Northern Idaho.

Miss Sarah E. Bundy, giving part time only, has charge of Southern California.

Rev. Paul R. Reynolds and Miss Sallie McDermott are assistants to Dr. Gammon in the Middle West District.

These secretaries, with the help of Extension Society workers who serve as their lieutenants, are the chief force for carrying the entire program of the Education and Publishing Societies to the churches. It is their business to be acquainted with all departments of the work and to give our churches the largest possible aid in the entire religious education program. In state conferences, district associations, special religious education institutes, young people's society conventions, summer conferences of various kinds, and as time and energy permit, in individual churches on Sundays and weekdays, these people are giving the finest type of help and cooperation to our pastors and churches.

These workers do not usually visit a conference or a church, give an address and immediately leave for another field or for home. Wherever possible, they have conferences with groups of workers in local churches, or with the groups and individuals at the various gatherings which they attend. In this conference work it is possible to come into close contact with the problems which our churches are facing.

It is sufficient indication of the vital value of the service

which the society is rendering to the churches in this manner to know that the demands upon the time and the calls for the service of most of these workers have more than doubled in the last eighteen months. They cannot begin to fill the appointments which press upon them.

REPORT OF THE CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

Since the Congregational Sunday School Extension Society assumed the responsibility of administering Sunday School Missionary and Extension work, January 1, 1918, and also during the interim when the field work of the Congregational Sunday School and Publishing Society was directed from the New York office, the entire oversight of the affairs of the society was in the hands of the General Secretary, who, until it was felt best to appoint an associate as Extension Secretary, cared for all the interests of the work.

When on December 19, 1917, the actual organization of the Congregational Sunday School Extension Society took place, no particular change was made so far as the field work was concerned. The entire force was re-elected to serve under the new society, and, pursuant to the action of the Board, the policy was carried out of placing the superintendence of Sunday School work in the hands of the men who superintend the Home Missionary work. Necessary adjustments were made to harmonize the terms of commissions of the two organizations, and the entire force was included under the new working plans. Duplicate reports are made and filed, separate books kept, and each society makes its own payments to its commissioned men. But in all field work there is unity of action and, in consequence, greater efficiency along all lines of service as well as economy in finances. Notwithstanding some difficulties that of necessity had to be faced in connection with reorganization plans, and with very moderate financial resources, the activities of the society have gone forward successfully, and the outlook is encouraging.

There are now on the regular field staff, twelve superintendents and thirty-two field workers. These have led since the reorganization in the formation of fifty-two new schools with a total membership of one thousand four hundred and twenty-seven. During the same period, thirty-one have been

reorganized, with a membership of one thousand eight hundred and seventy-four. The entire number of mission schools is two hundred and sixty-two, with a total membership of four thousand five hundred and fifty-one. A larger number of schools could have been organized, but only those were brought into being that could be under the direct supervision of some pastor, so that the new work might have, not only a measure of pastoral oversight, but the strength of an established church organization behind it.

In addition to actual extension work during 1918, our field force participated in six hundred and fifty conventions, institutes and group conferences, thereby helping carry out the educational program of the denomination.

Grants of literature to needy schools numbered two hundred and ten for the year, the total value being $1,670.83. Sixteen of these grants went to schools in Hawaii, eight to Colored Congregational schools, seven to Porto Rico, two were for Italian schools, and one for a Slavic school.

Regarding the new alignment of the Sunday School work with the Home Missionary activities, constant testimony is borne that it is proving exceedingly effective, and we believe it will result in more carefully co-ordinated plans and in the doing of the work that is most needed in the best possible way. Of the forty-six persons on our list, thirty-five are joint workers, and the remaining eleven are doing definite church work.

A growing number of churches supporting mission schools is reported, a life membership list is an actual achievement, and a beginning has been made in connection with invested funds. The plans for the annual Children's Day service include increasingly definite and comprehensive features to meet the needs of the average school and adapted to the requirements of schools of different types. A questionaire sent out with the 1919 Service brought back replies indicating general satisfaction with it and useful suggestions for future exercises.

Efforts are being made to reach more largely than ever before the New Americans in the country, and our special mission in this direction is evident. The emphasis placed on evangelism in our Sunday School program meets with in-

creasing favor and proves increasingly helpful. Socially there is a marked advance in many directions, and as a community force this organization of children, youth and parents is assuming a place of recognized power. So, while for recognized causes there has been a falling off in the enrollment of our Sunday Schools for 1918, as in other denominations, there have been forward movements inaugurated and brought to fruition that have in view the supreme purpose of the development of character. Now we are facing, during these reconstruction days, a great field for the extension of Sunday School work in places not hitherto reached, and for enlarging the present enrollment in existing organizations.

The literature of the society is being developed along strong lines, the endeavor being made to issue that which is concrete and inspirational in its character, dealing with actual experiences in field work in addition to setting forth the plans and ideals of the society.

Financially we have reason to be encouraged. The total receipts for the year amounted to $36,202.56, with total expenditures of $32,437.94. On the basis of the National Council apportionment of three per cent, the regular income of the society should reach $60,000. Extra giving from individuals for special work outside the apportionment is to be expected, but is at present small. Eventually legacies will add to the income, and adjustments are now being perfected with the Religious Education Boards for a just share of the invested funds of the Congregational Sunday School and Publishing Society in accordance with the action of the National Council.

The many and increasing calls for service present an open door of opportunity. The Sunday School Missionary and Extension work, which under different names and varied direction has for eighty-six years been supported devotedly by the interest and gifts of our churches, needs a larger support than ever before in order that it may do its full share in ushering in the Kingdom.

REPORT OF CONGREGATIONAL PUBLISHING SOCIETY

Following the instructions of the National Council two years ago, the words "Sunday School" have been dropped from the name of the Society, leaving the official name as indicated above.

The most notable change in the personnel of the Society has been the coming of Mr. Albert W. Fell as business manager of The Pilgrim Press. This relieved the general secretary from acting as business manager, and put at the head of that department a man of wide experience and technical ability. Further mention of Mr. Fell's coming will be found in the report of the Business Department.

In conference with the Commission on Missions and the Sunday School Extension Society, arrangements have been made whereby the income from permanent funds held by the society and also such distributable legacies as might from time to time be received should be used for the purposes indicated by the donors under the charter of the Publishing Society. Total receipts from income on permanent funds and from legacies and annuities in the last two years amount to $16,195.35.

The work of the Publishing Society and that of the Education Society is closely correlated. *The Congregationalist and Advance* and the publications of the Religious Education Department have made their columns available for carrying the message and programs of the various departments of the Education Society. Thus the work of the Social Service, Missionary Education, Young People's, Institutions and Student Life, and Field Work Departments are brought to the attention of large numbers of our constituency.

There is close working relationship between the Religious Education Publications Department and the departments of the Education Society in the production of all courses of study, pamphlets and program material put out by the Education Society.

The Business Department finds in the National and District Secretaries of the Education Society a splendid publicity and advertising medium, especially in connection with religious education books, periodicals and pamphlets, which constitute the major portion of the Publishing Society's output. This is of mutual advantage, since these materials are most effective in advancing the religious education program which the Education Society seeks to further.

The reports for the three departments of the Society follow, and indicate something of the efforts and developments of the past two years.

ANNUAL REPORT
DEPARTMENT OF EDUCATIONAL PUBLICATIONS

For the Year Ending February 28, 1918

Sidney A. Weston, Ph.D., Editor

Committee—Hugh Hartshorne
Luther A. Weigle
Robert Seneca Smith
E. V. Grabill
Stephen A. Norton
Orville A. Petty

The work of the Department of Educational Publications has been carried on along the lines outlined in the more extensive report of last year. In the present survey attention may be called to some of the unusual types of work that have been undertaken.

Armenian-Syrian Relief

At a meeting of the Sunday School War Council held in September, 1916, representing the Sunday schools of evangelical denominations and the International Sunday School Association, representatives of that body were appointed to co-operate with the Y. M. C. A., the Food Administration, the Red Cross, and the American Committee for Armenian and Syrian Relief for the promotion of these various phases of war work among the Sunday schools. The editor of this department was asked to serve with the American Committee for Armenian and Syrian Relief as Director of Sunday School

Relief Work, and the Board of Directors of this Society granted him permission to accept the invitation. Plans had already been started for a Christmas campaign among the schools, as the Christmas season is an especially appropriate time for the sending of gifts to sufferers in the land of Christ's birth. The preparation of educational material for use in the schools, and the planning for the promotion of the campaign, made it necessary for the editor to spend much time during that part of the year in New York at the central office of the relief committee. Considering the late date when the organization for work was finally completed, we felt a certain degree of satisfaction with the results of the campaign. The total returns up to February 28, 1918, showed that $654,006.34 had been contributed by 22,741 schools of 28 denominations in the United States and Canada. Aside from the inspiration of the relief work in itself, all those interested in the campaign were conscious of a new spirit of brotherhood as over thirty denominations entered whole-heartedly into the accomplishment of one task.

Conferences

This department has held two important conferences this year—one on December 31 in Boston when professional leaders in religious education met with the staff and entered into a thorough discussion of the department's policy and program. The other on January 20 in St. Louis, Mo., with the district secretaries of the Department of Field Work. The continuation of these two types of conference is essential to our work, for on the one hand we receive the help of experts in planning our publications, and on the other hand we are informed through the field representatives of the problems confronted in the individual church, of the success of our material in meeting these problems, and of the needs which must be met by new material.

A plan of co-operation between the National Council and this Society for the publishing of educational material has also been agreed upon. This is a forward step in centralizing the publishing work of the denomination, and officially recognizes a wider scope for the educational publications of this Society.

New Age Groupings

The new age groupings for Sunday schools adopted by the Sunday School Council at its 1917 meeting, have been carefully considered by the department this year, and plans made to rearrange our publications on this basis. These plans will go into effect in the fall of the present year. The new groupings are as follows:

Beginners' Department—Ages 4, 5
Primary Department—Ages 6, 7, 8
Junior Department—Ages 9, 10, 11
Intermediate Department—Ages 12, 13, 14
Senior Department—Ages 15, 16, 17
Young People's Department—Ages 18-24
Adult Department—Ages 25 and over

Pilgrim Training Course

The first two units—ten lessons each—of the second year of the Pilgrim Training Course (New Standard) have been issued. These are: "The Teaching Values of the Old Testament," by Prof. A. J. W. Myers, Professor of Religious Education at the Hartford School of Religious Pedagogy; and "The Teaching Values of the New Testament," by Dr. J. M. Duncan, Associate Editor Presbyterian Publications of the Canadian Presbyterian Church. This course is based on outlines adopted by the Sunday School Council and approved by the National Council Commission on Moral and Religious Education. The last two units of the second year have been outlined as follows: "The Program of Christianity," by Dr. Frank K. Sanders, Director Board of Missionary Preparation, New York City; "Training the Devotional Life," by Prof. Luther A. Weigle and Prof. Henry H. Tweedy, of the School of Religion, Yale University.

Lesson Courses, Magazines, Books and Papers

The improved Uniform Lessons were first issued in the first quarter of the present year. Uniformity is maintained by the use of a common *title* for the whole school, a common brief lesson *text* and a common *Golden Text*. In a few lessons each year uniformity is surrendered for a given department, usu-

ally the Primary, in order to provide a suitable lesson for every department in the school. Special topics, special memory verses and reference material have been designated wherever it seemed possible in the hope of making the lessons more helpful to the pupils in the different departments. In accordance with this plan our Uniform Lesson helps are now arranged as follows:

Pilgrim Bible Stories for Children (Ages 6-8), teacher's and pupil's editions.

Little Pilgrim Lesson Pictures.

The Pilgrim Boys' and Girls' Quarterly (Junior, ages approximately 9-12), teacher's and pupil's editions.

The Pilgrim High School Quarterly (Intermediate-Senior, ages approximately 12-18).

The Pilgrim Advanced Text-book (Young People's Dept., ages approximately 18-24).

The Home Department Magazine.

The Adult Bible Class Magazine.

The revision of the International Graded courses has also been continued through the second year Intermediate.

In addition to the teacher-training text-books, the following books have been published:

The American Girl and her Community, Margaret Slattery.

The Use of Motives in Teaching Morals and Religion, T. W. Galloway.

Missionary Education in Home and School, Ralph E. Diffendorfer.

Monday Club Sermons for 1919.

Talks with the Training Class, (Revised Edition) Margaret Slattery.

The Story of the Prophets, (Revised Edition) Eleanor Wood Whitman.

The preparation of a book for boys and girls, giving interesting stories of our Congregational heroes and heroines, has also been under consideration this year.

Leaflets have been issued as follows:

Circle of the Morning Light, Sophie H. McKenzie.

A Program of Religious Instruction and Training in the Local Church (Revised Edition), National Council Commission on Moral and Religious Education.

The Committee on Religious Education in the Local Church (Revised Edition), National Council Commission on Moral and Religious Education.

The following services have been issued:

Freedom and Peace, Grace Wilbur Conant.

Faith of Our Fathers (A Service for Rally Day), Arthur L. Goudy.

Luther and the Protestant Reformation, Luther A. Weigle.

The Immortality of Love and Service (An Easter Service), H. Augustine Smith.

ANNUAL REPORT
DEPARTMENT OF EDUCATIONAL PUBLICATIONS
FOR THE YEAR ENDING FEBRUARY 28, 1919

The Department of Educational Publications has had the good fortune this year of securing Prof. Edward P. St. John, author and specialist in the field of religious education, to serve as Contributing Editor. Prof. St. John held a similar relationship to the Society a few years ago, and our staff gladly welcomes him to our conferences again.

Teachers' Magazines

Our two monthly magazines continue to serve a constantly increasing constituency: *The Pilgrim Elementary Teacher,* designed for teachers and parents of pupils in the elementary grades, and the *Pilgrim Magazine,* intended for teachers in the upper grades, officers, pastors and others interested in religious education. These magazines are the central organs of expression of our denominational educational work, and are the only publications of the denomination directly concerned with the Christian nurture of our boys and girls and young people. Reports from the field regarding the value and need of these magazines show that they hold an important place in our educational program.

As an emergency measure to meet the critical financial condition of the last war year, both of these magazines were reduced one-third of their size. This reduction of space seriously limits the service of the magazines. We have tried constantly to increase their efficiency, however, and as soon as such action is warranted we hope to publish the *Pilgrim Elementary Teacher* again in its regular size.

The Pilgrim Magazine Becomes the Church School

Beginning with the October, 1919, number *The Pilgrim Magazine* will appear under a new name and in an enlarged and improved form. Henceforth, *The Church School — a Magazine of Christian Education* will take the place of the present title, and instead of thirty-two pages, forty-eight pages of popular size will be its regular monthly issue.

These changes are only surface indications of a very significant forward step in the making of a magazine of religious education for the church school, home and community. The new magazine is to be the product of the combined editorial and publishing interests of the Congregational, Methodist Episcopal Church North, and Methodist Episcopal Church South, the syndicate which has published so successfully the International Graded Lessons for the last ten years. Under a new trade name, *The Graded Press,* the three denominations indicated are working together to make one co-operative product instead of three competing publications. That these great denominations are willing to embark on such an enterprise shows the unity in principles, standards, and methods which prevails today among leaders in religious education.

The new magazine, *The Church School,* is prepared for pastors, parents, teachers, superintendents, directors of religious education in the local church, leaders of young people's work, and all others who are interested in the program of Christian Education. It is hoped that it will be of service also to those responsible for community work, and to Y. M. C. A. and Y. W. C. A. secretaries who are trying to work through the church school in the training of our youth. The editors recognize, however, that the chief responsibility in Christian education today is carried by parents, pastors, teachers and executive officers of the church school, and it is for them especially that the magazine is planned. Through its columns the editors hope to popularize the principles, programs, and methods that should prevail in our church schools, to relate the home and church school in a more vital way, to suggest ways and means of developing character through service, to convince every one of the fundamental character and importance of the task of the church school, to enlist them

in its army, and give them a training adequate to the needs of the new America.

The Pilgrim Teacher Quarterly

The Improved Uniform lesson helps are being published as outlined in the last annual report, with the addition of a new quarterly for teachers—"*The Pilgrim Teacher Quarterly*"—which will first appear in October, 1919. This will be prepared especially for teachers of classes of high school age and over, and will contain much of the material which has appeared recently in the Uniform Lesson Section of *The Pilgrim Magazine*. Teachers will find here illuminating treatments of the basic historical and spiritual truths of the lessons. The *Quarterly* will also offer suggestions as to adaptation of the lesson and varying methods which may be used with classes of high school, adolescent and adult age. We hope to furnish in this publication the most complete and usable notes which can be procured for classes studying this special course of lessons.

Revised Pilgrim Graded Lessons

The revision of the Pilgrim Graded Lessons (International Series) has now been completed through the first year senior. The new edition of "The World, a Field for Christian Service" will be ready for use October, 1919. A thorough study of this series has been made by authors and editors, and we are confident that the revised courses will meet the needs of a much larger circle of schools than were familiar with the first edition of this series.

The International Lesson Committee has outlined some valuable elective courses for seniors and adults. There is a constant demand for courses of this character and the department is planning to publish the following:

Significant Experiences of Jesus (three months' course), senior elective.

Beacon Lights of Christian Service (three months' course), senior elective.

Hints on Child Training (three months' introductory course for parent training), adult.

Fundamentals in Christian Living, adult elective.

Weekly Papers

Our weekly papers have been published as in previous years: *The Mayflower* for children under nine, *Boyland* and *Firelight,* for boys and girls respectively from nine to twelve, *The Wellspring* for young people of high school age.

Books

For a part of the year this department has had oversight of the books of general interest in addition to those directly concerned with religious education. The second year of the Pilgrim Training Course has been completed with the publication of the last two parts: The Program of Christianity by Prof. Frank K. Sanders, Director Board of Missionary Preparation, New York; Training the Devotional Life, by Prof. Luther A. Weigle and Prof. Henry H. Tweedy, of the School of Religion, Yale University. Progress has also been made in outlining the books required for the third year of the training course. These will be published through an informal syndicate of denominations of which we are members. Other books have been published as follows:

The Seven Laws of Teaching—Gregory, Bagley, Layton—Spanish translation by A. S. Rodriguez.

Pilgrim Followers of the Gleam, Katharine S. Hazeltine—This is a reading or study book of Congregational History for boys and girls from eleven to fifteen years of age.

Childhood and Character, Hugh Hartshorne.

Monday Club Sermons for 1920.

Christian Approach to Islam, J. L. Barton.

Report of Young People's Work Committee

The National Council instructed the Congregational Education Society to make a careful study of work among young people in our churches, to plan for strengthening that work, and to provide such leadership as the enlarged program might require. Such a study has been made by a committee of which the editor of this department is a member. Correspondence has been carried on with pastors and young people's organizations and several days have been spent by the committee in studying and discussing this matter. In brief the plan of the committee's work has been as follows:

First, the outlining of various types of young people's organizations found in the local church. This outline included (a) the Sunday School class, (b) Christian Endeavor, or corresponding society, (c) the societies which have sprung up because of some specific object, such as a local Grenfell Association or mission study class, not clearly provided for in either the Sunday School or Christian Endeavor, (d) community organizations such as the Y. M. C. A. and Y. W. C. A. over which the church has no control but in which its young people are found. The second part of the task as the committee saw it was to suggest a plan for federating these various interests and such a federation is outlined in the committee's report which has been printed separately. An article setting forth the proposed federation will also appear in the October issue of *"The Church School."*

The International Sunday School Association and the Sunday School Council

The year has been of special significance in actions taken by important conferences which have a direct bearing on our work. Chief among these have been the meetings of the International Sunday School Association and the Sunday School Council. Friends of both the Council and the International Association have been interested in an effort to bring these two associations into some working agreement so that there would be no duplication but rather harmony and efficiency on the field. Committees were appointed by both bodies to confer and arrange if possible a basis of co-operation between the two organization. These committees submitted suggestions for reorganization which if followed out will unify the two organizations. It will surely be one of the greatest advance steps of our day when these two leading organizations in the field of religious education join forces and work together for the religious training of the children and youth of the nation.

Financial

A word should be said as to this department's effort to do its share in meeting the financial pressure of the past months due in part to war conditions. The reduction in the size of the

two teachers' magazines has already been mentioned. These reductions afford a substantial saving in the cost of articles and manufacturing. The subscription prices of both Uniform and Graded publications have been raised, thus providing an absolutely new source of income.

The Business Department and the Department of Educational Publications are co-operating effectively, and the spirit and purpose of the whole force is such as to promise the best things for the denomination in the future.

THE CONGREGATIONALIST AND ADVANCE

Throughout another biennium *The Congregationalist*—bearing for the first time in its history the title, *The Congregationalist and Advance*—has sought to inform, serve, unify, and inspire the nearly six thousand churches of our order from Maine to California, not forgetting Canada, as well as groups and individuals scattered throughout the thirty-two foreign lands to which the paper goes. Its primary endeavor, as in the one hundred and three years past of its history, has been to be a living link between the far separated followers of the Pilgrim faith and polity, who otherwise would be very loosely bound together.

This fundamental obligation to represent the denomination made more imperative by the combining into one paper *The Congregationalist* and *The Advance* two years ago and the fact that *The Pacific* is no longer a weekly, but a monthly, naturally imposes certain clearly defined limits beyond which the paper cannot go and fulfill the denominational duty. It must carry from week to week material not eagerly sought and quickly appreciated by the average reader of periodicals and magazines. It cannot be an *Atlantic* or an *Outlook* or a *Saturday Evening Post*. For example, about one-fifth of the reading material each week consists of items and articles relating to our local churches. Even so large a proportion of space does not suffice to do justice to all the sections of the country which we desire to represent with equal fairness, but yet we consider this Church News altogether necessary and desirable for a paper of our class, and we hope to publish more rather than less of it, and to improve the quality.

On the side of our common denominational enterprises, the paper has put its shoulders constantly to the activities, pending or prospective, that were enlisting the energies of our administrators and challenging the attention of the Church. Early in the biennium, the Tercentenary Correspondence Course, originated by Rev. E. H. Byington, was given prominent space and its progress has been noted from time to time. The "Every Member" canvass has found a strong friend in the paper, and in different ways it has been constantly before the constituency of the paper. When the Commission on Evangelism undertook systematically, through proper literature, to arouse and help the churches in their important task of winning individuals, fallow ground was already found in the League of Intercession which *The Congregationalist* had established early in the war. It was easy to adjust this department to the pre-Lenten readings and petitions which the Commission on Evangelism scattered so widely among the churches. Editorials and contributed articles enforced the meaning of this particular campaign.

When Secretary Miles B. Fisher came to his post as Missionary Educational Secretary, he quickly included *The Congregationalist* as one of his chief mediums to inculcate his ideas upon the Congregational public. A similar welcome was extended by the editors to Secretary Arthur E. Holt, when he came to take charge of the Social Service work, succeeding Dr. Henry A. Atkinson. Dr. Holt's articles, signed and unsigned, have helped to keep *The Congregationalist* in line with social movements of the day. The Executive Committee of the National Council and its secretary, Dr. Herring, have also made free use of the columns of the paper in order to further undertakings bearing on the welfare of the churches. More than in former years Congregational schools and colleges have been brought within range of vision of the readers of the paper, and the interests of these important institutions, East, West, North, and South, have been advocated.

When it comes to the definite missionary endeavors of the denomination, *The Congregationalist and Advance* has commented upon and chronicled numerous phases of effort, both at home and abroad, in the Southland, the Far West, and in the old New England communities. Secretaries of the American

Board who have gone to other lands have described in graphic contributions their discoveries and experiences—Dr. James L. Barton for Turkey, Dr. C. H. Patton for Hawaii and Japan, Dr. E. L. Smith for China, Rev. Enoch F. Bell for the Philippines and Mexico.

All through the biennium, intimations of the greatest single piece of work in which the denomination has been engaged have appeared on the pages of the paper as the Pilgrim Memorial Fund, and the successive stages of the interesting process have been reported. At present, as the movement draws nearer its culmination, the paper every week plays the part of a barometer and mirror in this most interesting and inspiring common enterprise, and during the next few months the paper will redouble its energies in behalf of the success of the fund.

Parallel with this effort to assure ministers when they retire, of added support, has been the movement started by the paper itself to increase the "going" salaries of ministers. The Roll of Honor, listing the churches that have increased the salaries of their pastors since January 1, 1918, has been an incentive to many churches to go and do likewise. Though nearly seven hundred have thus far reported themselves as having taken this desirable step, it is to be hoped that the list will be brought to at least one thousand in a comparatively short time.

As an incidental adjunct to this general movement designed to bring more men into the ministry and to supply more adequately their material needs, the little illustrated series of articles the paper is publishing, entitled, "Fathers and Sons in the Ministry," is worthy of note.

Along with this service to the denomination, at once minute and comprehensive, *The Congregationalist* as in all its past has sought to set forth and promote the things of Christ's Kingdom, in which all the members of His household are interested. It has looked with favor upon movements desiring to promote federation and unity. Through its columns almost exclusively, have Congregationalists learned of the proposals of unity put forth by a group of Episcopal and Congregational ministers. Such a series of articles as that published in 1918 on "The Second Coming of Christ" showed the disposition of the paper to take up in a sane, strong fashion a question that was agitating many sections of the country.

Upon this theme Dr. Chas. R. Brown, Dr. Raymond Calkins, Professor Shailer Mathews, Professor Frank C. Porter, President W. D. Mackenzie, and others wrote most illuminatingly.

Naturally during the biennium the pages of the paper have revealed world conditions, especially the progress and outcome of the world war, the work in camps and cantonments, and the work of the National Service Commission appointed at the last National Council; repeatedly, too, reports from the field have come from leading ministers and laymen engaged in the work of the Y. M. C. A. or the chaplaincy. These added freshness and variety to the pages of the paper. The editor, and the western editor, who were both abroad for a period, sent back the harvesting of their rapid journeyings, undertaking also to interpret the deeper meaning and the probable moral and spiritual outcome of the great struggle. Since the war ended a prominent theme has been reconstruction both in Church and State. Many articles from influential leaders, relating to the duty and opportunity of the Church in this great new era have proved helpful to the wide constituency of the paper. In this general line has been the series of articles and editorials bearing on saloon substitutes and proper enforcement of the prohibitory laws.

One incidental, but notable, service, and one of a very tangible character, has been the raising by the paper during the last two years of $43,150.52, which have been distributed with a view to relieving suffering in war ravaged countries.

Another incidental, though by no means inconsequential element in the service which a paper like *The Congregationalist* renders to its constituency, is the publishing of discriminating and sympathetic eulogies of our great religious leaders after they pass from earth. During this biennium, it has been the sad duty of the paper thus to commemorate such widely honored leaders as Washington Gladden, Walter Rauschenbush, Frederick A. Noble, and E. F. Williams, along with a large number of other ministers and laymen who have served their generation and entered into their heavenly reward.

This specific denominational service is only one of the functions of the paper whose literary material ranges widely over many fields. But it is fitting that the body to which the paper is most responsible should thus learn in detail what it is doing

week by week to upbuild American Congregationalism. In addition it seeks to be a family religious journal of the first grade, comprehensive in its departments and alert to the life of the world at large.

BUSINESS DEPARTMENT

The two years since the meeting of the National Council in Columbus, Ohio, have been years of great anxiety and pressure for the Publishing Society. In October, 1917, the revision of the graded lessons was begun, and it continued through the year until October, 1918. This revision had been voted eighteen months earlier, as is the requirement, in order that adjustment in stock may be properly made.

Editorial expense, cost of new plates, building up new reserve stock, and increased cost of all things entering into production of the Lessons made it necessary to pay approximately $65,000 for the Graded Lessons in that year as against approximately $33,000 the year before and $29,779.41 for the year closing September 30, 1919.

Following the instructions of the last Council, *The Advance* was purchased at a cost of $27,500, plus payment of the deficit from July 18, 1918, until the paper was taken over in November of the same year, plus all expenses of the transfer, and the cost of filling its unexpired subscriptions. The total cost over and above all income for the first twelve months was something over $12,000.

The $32,000 increased cost of the Graded Lessons, $12,000 for *The Advance,* plus cash invested in the Chicago store in that year over and above returns made a total of over $60,000 drain upon the working cash capital of the Pilgrim Press, which was never sufficiently large.

Wholly aside from the purchase of *The Advance,* the increased cost of paper and of manufacture, with little or no increase in income, increased the deficit for that same year on *The Congregationalist.* Plans had also been laid in connection with *The Pilgrim Magazine of Religious Education* and *The Pilgrim Elementary Teacher,* which meant that the splendid educational service rendered by these magazines could only be secured through running a considerable deficit in connection with their publication.

These drains, added to the increased cost of everything having to do with the printing and publishing business, due to the war, threw upon the Society burdens which it was exceedingly difficult to carry. It was not until September, 1918, that matters could be sufficiently adjusted and prices sufficiently increased to turn the tide. Even then, for the next six months war conditions, coupled with influenza, which made a decided cut in sales and increased difficulty in collections, together with another heavy increase in the cost of paper January 1, 1919, put upon the Publishing Society additional burdens.

Notwithstanding all this, the tide began to turn in September, 1918, and barring changes in inventory, the total income of the last four months of the year ending December 31, 1918, was $34,692.00 more than the total expenses, (no depreciation deducted).

January 1, 1919, Mr. Albert W. Fell became Manager for the Publishing Society. This immediately remedied an impossible situation, viz.: the effort on the part of one man to be General Secretary, guiding the education work of the Education and Publishing Societies, and at the same time look after the business interests of an organization that had a trade amounting to some three-quarters of a million dollars annually. Mr. Fell is thoroughly skilled in the publishing business, having successfully managed publishing properties since 1900. Since his coming the details of the business administration and more adequate plans for handling the entire publishing business have been developed. As a result the Society is showing much improvement in its general financial and business conditions. However, it should be borne in mind that it will be several years before the Society can get back to where it was before the war. It will take a number of years to win back the capital which has been lost and to build the Society up to a financial position where it will be able to take advantage of opportunities which are only available to organizations having adequate working capital.

This and the splendid quality of our publications suggest to us the vital importance of every pastor's insisting upon the use of our own publications in the churches and Sunday schools, and of every division of church activity sending *all* of its printing to the Pilgrim Press plant, thus making every

dollar contributed do double duty in our own church organizations.

Below is a statement of Profit and Loss for Departments, and total loss for the years March 1, 1917, to March 1, 1918, and March 1, 1918 to March 1, 1919.

FISCAL YEAR ENDING FEBRUARY 28, 1918

Total Sales, Boston	$419,547.20	
" " Printing Dept.	130,687.34	
" " Chicago	196,485.85	
Total		$746,720.39
Total Disbursements, Boston	$451,988.28	
" " Printing Dept.	126,989.14	
" " Chicago	199,483.82	
Total		778,461.24
Loss for Year		$31,740.85

FISCAL YEAR ENDING FEBRUARY 28, 1919

Total Sales, Boston	$415,846.34	
" " Printing Dept.	140,518.80	
" " Chicago	201,584.52	
Total		$757,949.66
Total Disbursements, Boston	$459,362.22	
" " Printing Dept.	136,237.49	
" " Chicago	211,202.03	
Total		806,801.74
Loss for Year		$48,852.08

It will be necessary to increase the book loss of the year ending February 28, 1919, for the new manager has found that no proper depreciations have been written off for a number of years, which accounts for fictitious profits which have been shown during former years. This may have occurred from ignorance of depreciation practice, but whatever the motive, it is now necessary to load the year just past with the depreciations of many years in order that the accounting shall in the future correctly represent conditions.

REPORT OF THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

The present effort of the Congregational churches to meet their obligations to their ministers as they become old and unable to continue in active service, appears in a threefold aspect:

I. Ministerial Relief

(a) Through State Relief organizations, of which there are fourteen. These are the first societies organized in the denomination for this purpose. One of them, New Hampshire, has been established for more than a hundred years. These fourteen societies are located in the six New England States, in Michigan, Illinois, Wisconsin, Minnesota, South Dakota, Iowa and two in California, one in each Conference. These societies have been, and are doing most excellent work. They have endowments of about $460,000, and in 1918 received from all sources over $96,000—about half of which was for their endowment funds. They aided 225 families to the amount of nearly $40,000. They received under the apportionment about $22,000, and their additional receipts were from individuals and income.

(b) Through the Congregational Board of Ministerial Relief, the national organization. The work of this Board had its beginnings in 1886, though its present corporate name was not adopted until 1907.

It promotes the endeavor of the denomination to meet in some just and honorable way its obligation to care for its aged ministers and ministers' widows. It works in co-operation with the existing State societies, rejoicing in their success and desiring in every way to aid and in no way to hinder their efforts.

It regards its special field of obligation to be to those in the States without local relief organizations, at the same time working with the State societies as they may need and desire its co-operation. It could not do its work efficiently without the gifts and co-operation of the churches in the States which

have Relief Societies. The National Society is deeply grateful for the generous response from such States. This practical response and spirit of helpfulness serves to emphasize the unity of our churches, the oneness of their work and that our Christian fellowship and brotherly affection are nation and world wide. It is the united purpose of the National and State Relief Societies to assure all Congregational ministers in any part of our country that neither they nor their families shall be left in sickness, misfortune or old age, without proper and practical recognition of their sacrificial service in the Kingdom of God.

The financial transactions of the Board of Relief for the past biennium will appear in the Treasurer's report to the Council at Grand Rapids in October, 1919.

II. The Annuity Fund for Congregational Ministers

The annuity plan was approved by the National Council in Kansas City in 1913, on the recommendation of the Board of Ministerial Relief. The previous council had instructed this Board to report and recommend some plan which would provide "a substantial retiring pension, proportioned in amount to the number of years spent in our active ministry,—not a grant of charity because of indigence, but a pension of honor because of faithful service." The annuity plan has now been in force about five years and what it has accomplished in membership and finances will appear in the official report to the Council. The most interesting phase of this whole annuity effort appears in the great endeavor of the denomination to secure a worthy endowment for an annuity pension system for our ministers, in celebration of the three-hundredth anniversary of the landing of the Pilgrims in 1920; and this leads to the third aspect of the present denominational effort to meet its obligation to our aged ministers, namely:

III. The Pilgrim Memorial Fund

This fund is to be $5,000,000 and is to be secured by December 31, 1920. It is perhaps the greatest undertaking of our Congregational churches. It is meeting with the hearty response and co-operation of the churches and their constitu-

ency in all parts of the country. Though the times are marked by great social unrest and financial uncertainty, there is every assurance that this heroic enterprise will succeed. The Executive Committee of the Council's Commission of one hundred is, under its efficient Chairman and Executive Secretary, aided by the splendid force of field men and secretaries, co-operating pastors, laymen and official representatives of some of the National Societies, pushing forward a nation-wide campaign with most hopeful results.

When this enterprise shall have been consummated, and the corporation of the National Council, the holding body of the Pilgrim Memorial Fund, shall have begun to pay over the income to the Trustees of the Annuity Fund for Congregational Ministers, to "be used to provide old age annuities, disability and death benefits for Congregational ministers, in connection with contributory payments by the ministers themselves," then it will be time for the whole denomination to stand and sing the doxology.

Right here, however, we must guard against one grave danger, namely, the idea that now the denomination has done its full duty for all time and nothing more need be done.

Already several ministers and laymen have written to the national office in a vein similar to this quotation from a pastor's letter:

"I find it widely advocated that after the Pilgrim Memorial Fund is secured, the people will not need to give to Ministerial Relief, as the ground for help for ministers will then be so fully covered."

A brief consideration of certain facts will show the fallacy of this conclusion.

A large number of ministers and aged members of ministers' families are *at the present time* in need of the sustaining service of the Boards of Ministerial Relief.

There is no ground upon which we can reasonably assure ourselves that a similar condition will not continuously exist.

The amount that the Boards of Relief are able to pay to the 600 families that are now on their rolls is shockingly inadequate from the standpoint of either their needs, their claims, or the obligation of the churches.

The general maximum payment from the Boards is about $350 a year, while the average is about $225.

The churches can never be satisfied with this payment. Instead, therefore, of decreasing contributions to the direct work of Ministerial Relief, they should be largely increased.

We have been making a careful examination of the statistics given in the last Year-Book (statistics for 1918) relating to ministers. In the alphabetical list of ministers we found that there are 2718 who are not in the active pastorate. After each one of these names is given the date of ordination. In connection with these names the record shows that 929 are engaged in some form of service such as editors, secretaries, educational work, superintendents, missionaries at home and abroad, chaplains, evangelists, Y. M. C. A. and special war work, soldiers in the army, and 112 in business.

After making allowance for those thus employed and others doubtless giving their time to honorable employments not mentioned in the records, there seem to be about 1500 who are without active or continuous employment. It is doubtless true that many of these earn something as pulpit supplies, services rendered in other denominations and in other ways, but probably these do not earn a sufficient sum to meet all their requirements, particularly in these times.

Our examination of the list of ministers given in connection with the tabulation of the churches, reveals the fact that several hundreds of them are now at least 65 years old. Assuming that the average age of ordination of our ministers would be about 27, and after studying the facts in the Year-Book, we are convinced that more than a thousand of our six thousand ministers are at the present time 65 years of age or older. The same study indicates that 7 of these ministers are in the 90's, 132 in the 80's, 438 in the 70's and about 300 from 65 to 70.

The experience of the Boards of Relief indicates that the number of women requiring assistance, is about equal to the number of men. There are, therefore, at the present time about 2,000 persons who should participate in the distribution of Ministerial Relief funds. The fact is, however, that at the present time the Boards are assisting only about 600. No doubt many of those who are now retired, or who are

about to retire, will be otherwise provided for. Some of them have funds saved which will be sufficient. Others are provided for by the churches which they have long served, while still others are lovingly and generously cared for by their children. Yet after all these deductions have been made, the number remaining who must have extended to them the loving care of the churches, through the agencies which they have established for their benefit, is very large. One of these provided, is the Annuity Fund.

The Annuity Fund as at present organized and in the modified form which goes into effect January 1, 1921, is a contributory pension system, the rates of which are based upon age, and the amount available in annuities at age 65 or older, or at the period of disability, or for widows and orphans at the time of the death of the husband and father, is governed by the number of years of service.

In order to obtain the fullest benefits it is necessary that the minister should become a member of the Fund at about 30 years of age, and continue his payments up to age 65. Those entering the plan after they are 30, or who fail to continue their payments until they are 65, will, of course, receive proportionately smaller returns. The maintenance of these memberships depends upon the payments made by the members, by their churches, and from the income of the Pilgrim Memorial Fund. In other words the annuity system adopted by the denomination looks to the future and is large with hope and encouragement, but involves conditions which cannot in every case be met. There will always be ministers who, for one reason or another, cannot go through the full period of membership payments. There will always be those who will not become members of the Annuity Plan, therefore the Boards of Relief will ever be necessary to provide,

First—for those who are ineligible to membership in the Annuity Plan.

Second—for those who will never become members of the Annuity Plan.

Third—and especially and particularly, for those who have not been able, though members, to carry their memberships through to the period when the benefits will be sufficient to

meet their needs. This deficiency will have to be met in some measure by the grants of the Boards of Relief.

The fact is, the two methods, Annuity and Relief, go hand in hand, work side by side, minister jointly to those who have been faithful in the service of our churches and the building up of the denomination and the Kingdom of God at home and abroad. They must continue to work in perfect harmony. They will together eventually, if both continue to receive the co-operation and increasing support of the churches, provide sufficiently and honorably for the period of old age and inactivity of these servants of God.

REPORT OF THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

This statement concerning the Annuity Fund for Congregational Ministers covers the period from the issuance of its first certificate of membership, May 7, 1914, to July 31, 1919, a period of five years and three months.

The total number of certificates issued has been 565, of which 539 are still in force.

There have been 11 deaths.

The number of annuitants at the present time is 16, ten of whom are widows, and six are old age annuitants.

The present value of the old age annuity is $200. The outlook for memberships' reaching their full value within a very few years is most encouraging.

Present annuitants will participate in the increased value of their certificates until they have reached their full value of $500 a year for the ministers who have served thirty years or more.

The average age at entry of the present members of the fund is 46, the minimum being 24 and the maximum 65. Of the present members 13 have been engaged in war work, 8 of them overseas, while 23 are missionaries of the American Board.

Most of the members are in the 65 year class, only 3 being in the 68 year class and 13 in the 70 year class.

Certificates under the present plan will not be issued after December 31, 1920. Beginning with January 1, 1921, certificates will be issued under a new and enlarged plan. Members in the present plan will have all of 1921 to decide whether they wish to change their membership to the new plan. If they so decide, the change can be made without loss. Probably, however, only the younger men would find it advisable to make the change. Whether this change is made or not, the men in the present plan will be fortunate, for they will have begun their preparation for old age at an earlier date, will have a larger saving to their credit, and will in every way be farther along in their provision for old age.

Again the man who postpones the matter until 1921, must till then carry his own risk.

While since the last Council the right of way has been largely given to the Pilgrim Memorial Fund, the Annuity Fund has made steady and substantial progress. The Treasurer's report when presented to the Council will show that the assets have grown from $119,346.01 as of July 31, 1917, to $251,157.19 as of July 31, 1919.

Since the report two years ago, 165 new members have been received.

The outlook for the Annuity Fund is most promising and all our ministers who are eligible would do well to get into the Fund as soon as possible.

CONSTITUTION AND BY-LAWS OF THE NATIONAL COUNCIL

(Revised)

THE Congregational Churches of the United States, by delegates in National Council assembled, reserving all the rights and cherished memories belonging to this organization under its former constitution, and declaring the steadfast allegiance of the churches composing the Council to the faith which our fathers confessed, which from age to age has found its expression in the historic creeds of the Church universal and of this communion, and affirming our loyalty to the basic principles of our representative democracy, hereby set forth the things most surely believed among us concerning faith, polity, and fellowship:

FAITH.

We believe in God the Father, infinite in wisdom, goodness, and love; and in Jesus Christ, his Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

Polity

We believe in the freedom and responsibility of the individual soul, and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches, united in district, state, and national bodies, for counsel and co-operation in matters of common concern.

The Wider Fellowship

While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty co-operation; and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they all may be one.

United in support of these principles, the Congregational Churches in National Council assembled agree in the adoption of the following Constitution:

Article 1.—Name

The name of this body is the National Council of the Congregational Churches of the United States.

Article II.—Purpose

The purpose of the National Council is to foster and express the substantial unity of the Congregational churches in faith, polity, and work; to consult upon and devise measures and maintain agencies for the promotion of their common interests; to co-operate with any corporation or body under control of or affiliated with the Congregational churches, or any of them; and to do and to promote the work of the Congregational churches of the United States in their national, international, and interdenominational relations.

Article III.—Members.

1. *Delegates.* (*a*) The churches in each District Association shall be represented by one delegate. Each association having more than ten churches shall be entitled to elect one additional delegate for each additional ten churches or major

fraction thereof. The churches in each State Conference shall be represented by one delegate. Each conference having churches whose aggregate membership is more than ten thousand shall be entitled to elect one additional delegate for each additional ten thousand members or major fraction thereof. States having associations but no conference, or vice versa, shall be entitled to their full representation.

(*b*) Delegates shall be divided, as nearly equally as practicable, between ministers and laymen.

(*c*) The Secretary and the Treasurer shall be members, *ex officiis,* of the Council.

(*d*) Any delegate who shall remove from the bounds of the conference or association by which he has been elected to the Council shall be deemed by the fact of that removal to have resigned his membership in the Council, and the Conference or Association may proceed to fill the unexpired term by election.

2. *Honorary Members.* Former moderators and assistant moderators of the Council, ministers serving the churches entertaining the Council, persons selected as preachers or to prepare papers, or to serve upon committees or commissions chosen by the Council, missionaries present who are in the service of the American Board of Commissioners for Foreign Missions and have been not less than seven years in that service, persons appointed by national missionary boards as corporate members, executive officials of such boards whose scope of responsibility is coextensive with the nation, together with one delegate each from such theological seminaries and colleges as are recognized by the Council, may be enrolled as honorary members and shall be entitled to all privileges of members in the meeting of the Council except those of voting and initiation of business.

3. *Corresponding Members.* The Council shall not increase its own voting membership, but members of other denominations, present by invitation or representing their denominations, representatives of Congregational bodies in other lands, and other persons present who represent important interests, or have rendered distinguished services, may, by vote, be

made corresponding members, and entitled to the courtesy of the floor.

4. *Term of Membership.* The term of delegates shall be four years. Elections to fill vacancies shall be for the remainder of the unexpired term.

The term of a member shall begin at the opening of the next stated meeting of the Council after his election, and shall expire with the opening of the second stated meeting of the Council thereafter. He shall be a member of any intervening special meeting of the Council.

Article IV.—Meetings

1. *Stated Meetings.* The churches shall meet in National Council once in two years, the time and place of meeting to be announced at least six months previous to the meeting.

2. *Special Meetings.* The National Council shall convene in special meeting whenever any seven of the general state organizations so request.

3. *Quorum.* Delegates present from a majority of the states entitled to representation in the Council shall constitute a quorum.

Article V.—By-Laws

The Council may make and alter By-Laws at any stated meeting by a two-thirds vote of members present and voting; provided, that no new By-Law shall be enacted and no By-Law altered or repealed on the day on which the change is proposed.

Article VI.—Amendments

This Constitution shall not be altered or amended, except at a stated meeting, and by a two-thirds vote of those present and voting, notice thereof having been given at a previous stated meeting, or the proposed alteration having been requested by some general state organization of churches entitled to representation in the Council, and published with the notification of the meeting.

BY-LAWS

I.—The Call of a Meeting of the Council

1. The call for any meeting shall be issued by the Executive Committee and signed by their chairman and by the Secretary of the Council. It shall contain a list of topics proposed for consideration at the meeting. The Secretary shall seasonably furnish blank credentials and other needful papers to the scribes of the several district and state organizations of the churches entitled to representation in the Council.

2. The meetings shall ordinarily be held in the latter part of October.

II.—The Formation of the Roll

Immediately after the call to order the Secretary shall collect the credentials of delegates present, and these persons shall be *prima facie* the voting membership for purposes of immediate organization. Contested delegations shall not delay the permanent organization, but shall be referred to the Committee on Credentials, all contested delegations refraining from voting until their contest is settled.

III.—The Moderator

1. At each stated meeting of the Council there shall be chosen from among the members of the Council, a Moderator and a first and a second Assistant Moderator, who shall hold office for two years and until their successors are elected and qualified.

2. The Moderator immediately after his election shall take the chair, and after prayer shall at once proceed to complete the organization of the Council and to cause rules of order to be adopted.

3. The representative function of the Moderator shall be that of visiting and addressing churches and associations upon their invitations, and of representing the Council and the Congregational churches in the wider relations of Christian fellowship, so far as he may be able and disposed. It is understood that all his acts and utterances shall be devoid

of authority and that for them shall be claimed and to them given only such weight and force as inhere in the reason of them.

4. The Moderator shall preside at the opening of the stated meeting of the Council following that at which he is elected, and may deliver an address on a subject of his own selection.

IV.—The Secretary

The Secretary shall keep the records and conduct the correspondence of the Council and of the Executive Committee. He shall edit the Year-Book and other publications, and shall send out notices of all meetings of the Council and of its Executive Committee. He shall aid the committees and commissions of the Council and shall be secretary of the Commission on Missions. He shall be available for advice and help in matters of polity and constructive organization, and render to the churches such services as shall be appropriate to his office. He may, like the Moderator, represent the Council and the churches in interdenominational relations. For his aid one or more assistants shall be chosen at each meeting of the Council to serve during such meeting.

V.—The Treasurer

The Treasurer shall receive and hold all income contributed or raised to meet the expenses of the Council, shall disburse the same on the orders of the Executive Committee, and shall give bond in such sum as the Executive Committee shall from time to time determine.

VI.—Term of Office

The terms of office of the Secretary, Treasurer, and of any other officers not otherwise provided for shall begin January 1, following the meeting at which they are chosen and continue for two years and until their successors are chosen and qualified.

VII.—Committees

As soon as practicable after taking the chair, the Moderator shall cause to be read to the Council the names proposed

by the Nominating Committee for a Business Committee and a Committee on Credentials. These names shall be chosen so as to secure representation to different parts of the country, and the names shall be published in the denominational papers at least one month before the meeting of the Council, and printed with the call of the meeting. The Council may approve these nominations or change them in whole or in part.

1. *The Committee on Credentials.* The Committee on Credentials shall prepare and report as early as practicable a roll of members. Of this committee the Secretary shall be a member.

2. *The Business Committee.* The Business Committee shall consist of not less than nine members. It shall prepare a docket for the use of the Council, and subject to its approval. All business to be proposed to the Council shall first be presented to this committee, but the Council may at its pleasure consider any item of business for which such provision has been refused by the committee.

3. *The Nominating Committee.* The Nominating Committee shall consist of nine members, to be elected by the Council on the nomination of the Moderator, and shall serve from the close of one stated meeting till the close of the following stated meeting of the Council. Five members shall be so chosen for four years, and four for two years, and thereafter members shall be chosen for four years. This committee shall nominate to the Council all officers, committees, and commissions for which the Council does not otherwise provide. But the Council may, at its pleasure, choose committees, commissions, or officers by nomination from the floor or otherwise as it shall from time to time determine. Members of the Nominating Committee who have served for a full term shall not be eligible for re-election until after an interval of two years.

4. *The Executive Committee.* The Executive Committee shall consist of the Moderator, the Secretary, and nine other persons, and shall be so chosen that the terms of the elected members shall ultimately be six years, the term of three members expiring at each stated meeting of the Council. No

person shall be eligible for successive reappointment on this committee.

5. *Other Committees.* (1) Other committees may be appointed from time to time, and in such manner as the Council shall determine, to make report during the meeting at which they are appointed.

(2) On such committees any member of the Council, voting or honorary, is eligible for service.

(3) All such committees terminate their existence with the meeting at which they are appointed.

(4) No question or report will be referred to a committee except by vote of the Council.

(5) Committees shall consist of five persons unless otherwise stated, at least two of whom shall be laymen.

(6) Unless otherwise ordered, the first named member of a committee shall be chairman.

VIII.—The Executive Committee.

1. The Executive Committee shall transact such business as the Council shall from time to time direct, and in the intervals between meetings of the Council shall represent the Council in all matters not belonging to the corporation and not otherwise provided for. They shall have authority to contract for all necessary expenditures and to appoint one or more of their number who shall approve and sign all bills for payment; shall consult the interests of the Council and act for it in intervals between meetings in all matters of business and finance, subject to the approval of the Council; and shall make a full report of all their doings, the consideration of which shall be first in order of business after organization.

2. They may fill any vacancy occurring in their own number or in any commission, committee, or office in the intervals of meeting, the persons so appointed to serve until the next meeting of the Council.

3. They shall appoint any committee or commission ordered by the Council, but not otherwise appointed; and committees or commissions so appointed shall be entered in the minutes as by action of the Council.

4. They shall select the place, and shall specify in the call the place and precise time at which each meeting of the Council shall begin.

5. They shall provide a suitable form of voucher for the expenditures of the Council, and shall secure a proper auditing of its accounts.

6. They shall prepare a definite program for the Council, choosing a preacher and selecting topics for discussion and persons to prepare and present papers thereon.

7. They shall assign a distinct time, not to be changed except by special vote of the Council, for

(*a*) The papers appointed to be read before the Council.

(*b*) The commissions appointed by one Council to report at the next, which may present the topics referred to them for discussion or action.

(*c*) The benevolent societies and theological seminaries.

All other business shall be set for other specified hours, and shall not displace the regular order, except by special vote of the Council.

IX.—Commissions

1. Special committees appointed to act *ad interim*, other than the Executive Committee and Nominating Committee, shall be designated as commissions.

2. Commissions are expected to report at the next meeting following their appointment, and no commission other than the Commission on Missions shall continue beyond the next stated meeting of the Council except by special vote of the Council.

3. No commission shall incur expense except as authorized by the Council, or its Executive Committee.

4. Any member in good standing of a Congregational church is eligible for service on any commission or *ad interim* committee.

5. Commissions shall choose their own chairmen, but the first named member shall call the first meeting and act as temporary chairman during the organization of the commission.

6. At least one half of the members of every continued commission shall be persons who have not been members of it for the preceding term, and at least one-third of the members of every commission shall be laymen.

X.—Congregational National Societies.

With the consent of our National Missionary Societies, whose approval is a necessary preliminary, the following shall define the relation of these societies to the National Council:

The foreign missionary work of the Congregational churches of the United States shall be carried on under the auspices of the American Board of Commissioners for Foreign Missions and the co-operating Woman's Boards of Missions; and the home missionary work of these churches, for the present under the auspices of the Congregational Home Missionary Society, the American Missionary Association, the Congregational Education Society, the Congregational Church Building Society, and the Congregational Sunday-school and Publishing Society, hereinafter called the Home Societies, and the Woman's Home Missionary Federation.

1. *The American Board of Commissioners for Foreign Missions.* This Board and the co-operating Woman's Boards shall be the agency of the Congregational churches for the extension of Christ's kingdom abroad.

a. Membership. The voting membership of the American Board shall consist, in addition to the present life members, of two classes of persons. (*a*) One class shall be composed of the members of the National Council, who shall be deemed nominated as corporate members of the American Board by their election and certification as members of the said National Council, said nominations to be ratified and the persons so named elected by the American Board. Their terms as corporate members of the American Board shall end, in each case, when they cease to be members of the National Council. (*b*) There may also be chosen by the American Board one hundred and fifty corporate members-at-large. The said one hundred and fifty corporate members-at-large shall be chosen in three equal sections, and so chosen that

the term of each section shall be ultimately six years, one section being chosen every second year at the meeting in connection with the meeting of the National Council. No new voting members, other than herein provided, shall be created.

b. Officers and Committees. The officers and committees of the American Board shall be such as the Board itself may from time to time determine.

c. Meetings. Regular meetings of the American Board shall be held annually. That falling in the same year in which the National Council holds its meeting shall be held in connection with the meeting of said Council. Meetings in other years shall be held at such time and place as the Board may determine. Important business, especially such as involves extensive modifications of policy, shall, so far as possible, be reserved for consideration in those meetings held in connection with the meeting of the National Council.

d. Reports. It shall be the duty of the American Board to make a full and accurate report of its condition and work to the National Council at each stated meeting of that body.

2. *The Home Societies.* These societies, with the Woman's Home Missionary Federation, shall be the agencies of the Congregational churches for the extension of Christ's kingdom in the United States.

a. Membership. The voting membership of the several home societies shall consist, in addition to such existing life members and other members of the society in question as may be regarded as legally necessary, of two classes of persons.

(*a*) One class shall be composed of the members of the National Council so long as they remain members of said Council.

(*b*) There may also be chosen corporate members-at-large by the said societies, in the following numbers, viz.: by the Congregational Home Missionary Society, ninety; by the American Missionary Association, sixty; by the Congregational Church Building Society, thirty; by the Congregational Education Society, eighteen; and by the Congregational Sunday-school and Publishing Society, eighteen. The said

corporate members-at-large shall be chosen by each of the said societies in three equal sections and so chosen that the term of each section shall be ultimately six years, one section being chosen every second year at the meeting held in connection with the meeting of the National Council. In this selection one fifth of the said corporate members-at-large may be chosen from the organizations for the support of Congregational activities affiliated in the Woman's Home Missionary Federation. No new voting members, other than herein provided, shall be created by any society.

b. Officers and Committees. The officers and committees of the several home societies shall be such as the societies themselves may from time to time determine.

c. Meetings. Regular meetings of the Home Societies shall be held annually. Those falling in the same year in which the National Council holds its meeting shall be held in connection with the meeting of said Council. Meetings in other years shall be held at such times and places as the societies themselves may determine. Important business, especially such as involves extensive modifications of policy, shall, so far as possible, be reserved for consideration in those meetings held in connection with the meeting of the National Council.

d. Reports. It shall be the duty of each of the Home Societies to make a full and accurate report of its condition and work to the National Council at each stated meeting of that body.

XI.—The Commission on Missions

1. On nomination by the standing committee on nominations the National Council shall elect fourteen persons; and shall elect one person on nomination of each of the following Societies or groups of societies: The American Board of Commissioners for Foreign Missions, the whole body of Woman's Boards of Foreign Missions, the Church Extension Board (comprising the Congregational Home Missionary Society, the Congregational Church Building Society, and the Congregational Sunday School Extension Society), the Woman's Home Missionary Federation, the American Mis-

sionary Association, the Congregational Education Society (comprising the Educational and Publishing interests) and the Board of Ministerial Relief; and shall also elect four persons nominated by the nominating committee from the names suggested by the representatives of the Extension Societies at their mid-winter session to represent the State organizations; who, together with the Secretary of the National Council ex-officio, shall constitute a Commission on Missions.

2. *Members.* The members of the Commission on Missions shall be divided as nearly as possible into two equal sections in such manner that the term of each section shall be ultimately four years and the term of one section shall expire at each biennial meeting of the Council. In these choices due consideration shall be given to convenience of meeting, as well as to the geographical representation of the churches. No member except the Secretary of the National Council, whether nominated by the Standing Committee on Nominations of the National Council or by the societies, who has served on said Commission for two full successive terms of four years each, shall be eligible for reëlection until after two years shall have passed. Unpaid officers of any of the missionary societies of the churches shall be eligible to this Commission, but no paid officer or employee of a missionary society shall be eligible. The Commission shall choose its own chairman, and have power to fill any vacancy in its own number until the next stated meeting of the Council.

3. *Duties.* While the Commission on Missions shall not be charged with the details of the administration of the several missionary societies, it shall be its duty to consider the work of the home and foreign societies above named, to prevent duplication of missionary activities, to effect all possible economies in administration, and to seek to correlate the work of the several societies so as to secure the maximum of efficiency with the minimum of expense. It shall have the right to examine the annual budgets of the several societies and have access to their books and records. It may freely give its advice to the said societies regarding problems involved in their work, and it shall make recommendations to the several societies when, in its judgment, their work can

be made more efficient or economical. It shall make report of its action to the National Council at each stated meeting of that body, and present to said Council such recommendations as it may deem wise for the furtherance of the efficiency and economical administration of the several societies. In view of the evident conviction of a large portion of the churches that the multiplicity of the Congregational Home Societies is not consistent with the greatest economy and efficiency, the Commission on Missions shall examine present conditions and shall recommend to the National Council such simplification or consolidation as shall seem expedient.

4. *Expenses.* The members of the Commission on Missions shall serve without salary. The necessary expenses of the Commission shall be paid from the treasury of the National Council, and said Council may limit the amount of expense which may be incurred in any year. All bills for payment shall be certified by the chairman of the Commission.

XII.—The Corporation for the National Council

1. The corporate members of the corporation shall consist of fifteen persons, elected by the Council at stated meetings, and of the Moderator and Secretary associated *ex officiis* with them.

2. The terms for which corporate members are elected shall be six years.

3. The corporate members elected at the meeting of 1910 are divided into two classes of eight and seven respectively. The successors of the class of eight shall be chosen at the meeting of 1913 and of the class of seven at the meeting of 1915. Those so elected shall hold office until their successors are duly elected.

4. The corporation shall have a treasurer. He shall administer his office as the by-laws of the corporation may provide.

5. The corporation shall receive and hold all property real and personal, of the Council, and all property, real and personal, which may be conveyed to it in trust, or otherwise, for the benefit of Congregational churches or of any Congregational church; and acting for the Council be-

tween the meetings of the Council in all business matters not otherwise delegated or reserved, shall do such acts and discharge such trusts as properly belong to such a corporation and are in conformity to the constitution, rules, and instructions of the Council.

6. The corporation may adopt for its government and the management of its affairs standing by-laws and rules not inconsistent with its charter nor with the constitution, by-laws, and rules of the Council.

7. The corporation shall make such reports to the Council as the Council may require.

XIII.—Devotional and Other Services.

1. In the sessions of the National Council, half an hour every morning shall be given to devotional services, and the daily sessions shall be opened with prayer and closed with prayer or singing. The evening sessions shall ordinarily be given to meetings of a specially religious rather than of a business character.

2. The Council will seek to promote in its sessions a distinctly spiritual uplift, and to this end will arrange programs for the presentation of messages for the general public attending such gatherings. But the first concern of the Council shall be the transaction of the business of the denomination so far as that shall be intrusted to it by the churches; and the Council will meet in separate or executive session during the delivery of addresses whenever the necessity of the business of the Council may appear to require it.

XIV.—Time Limitation.

No person shall occupy more than half an hour in reading any paper or report, and no speaker upon any motion or resolution, or upon any paper read, shall occupy more than ten minutes, without the unanimous consent of the Council.

In case of discussion approaching the time limit set for it, the Moderator may announce the limitation of speeches to less than ten minutes, subject to the approval of the Council.

XV.—The Printing of Reports

Such reports from commissions and statements from societies or theological seminaries as may be furnished to the Secretary seasonably in advance of the meeting may be printed at the discretion of the Executive Committee, and sent to the members elect, together with the program prepared. Not more than ten minutes shall be given to the presentation of any such report.

XVI.—The Publication of Statistics

The Council will continue to make an annual compilation of statistics of the churches, and a list of such ministers as are reported by the several state organizations. The Secretary is directed to present at each stated meeting comprehensive and comparative summaries for the two years preceding.

XVII.—Fellowship with Other Bodies

The Council, as occasion may arise, will hold communication with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of Christian faith in our own land, by delegates appointed by the Council or by the Executive Committee.

XVIII.—Temporary Substitution

A duly enrolled delegate may deputize any alternate duly appointed by the body appointing the delegate to act for him at any session of the Council by special designation applicable to the session in question.

XIX.—Election of Non-Residents

While removal from the bounds of the appointing body causes forfeiture of membership in the Council, this fact shall not be construed as forbidding the election of non-residents by any appointing body.

XX.—Filling Vacancies

Each appointing body may, at its discretion, designate the method of filling vacanies in its delegation. Unless other

method has been adopted, the Council will recognize such substitutes from Conference or Association as may be designated by the remaining delegates from such Conference or Association or (in the absence of such designation) by the total delegation from within the bounds of the state concerned, these substitutes to be certified to the Credentials Committee by certificate of a chairman chosen by such delegates.

XXI.—Term of Substitutes

Persons designated to fill vacancies under By-Law 20 shall continue in office only for the meeting of the Council for which the designation is made.

XXII.—Alternates

Any alternate, specifically designated by an appointing body, who may be present and seated at any Council meeting in the absence of his principal, becomes the regular delegate of that body, displacing the principal first appointed.

XXIII.—Printed Ballots

Nominations for the Executive Committee of the Council, the Boards of Directors of the several societies and all elective officers shall be presented on printed ballots providing space for other nominations to be distributed to and cast by the members voting. A motion to instruct the casting of a single vote for any nominee shall be in order only upon the setting aside of this rule. Pending the declaration of the result of a ballot the order of the day may proceed.

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